THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. i. 15.

VOL. III. No. 35. NEW-YORK, SATURDAY, NOVEMBER 16, 1833. WHOLE NUMBER, 139.

For the Churchman.

Mr. Editor,—In looking over the Churchman, in which you have politely given an insertion to one of the "Sunday School Hymns," sung at the Columbia fourth of July celebration, you notice the omission of *one line*. May I be allowed to supply *that*, probably left out by some *transcriber*, as in the original printed copy there is no such omission. The line reads thus:

"Ye who kindly set before us."

Among the productions of a youthful muse, (to which you kindly hold out some encouragement of future *usefulness*,) I find the following, which, if you deem not too unworthy a tribute to the memory of your *own* devoted Missionary, Henry Martyn, you will be pleased to insert in your interesting paper.

They have made thee a *grave* in a far distant land,
And the stranger's *rude* footstep is over the sod;
No sad eye to *water it*, no kindly hand
To strew a *sweet* flower on thy dreary abode.

Yet we'll mourn not thy grave, all unhonor'd, unwept,
Nor sigh, that thou 'rt sleeping so lonely afar—
'T is but the poor dust, that the low grave has kept,
The spirit has soar'd 'bove the loftiest star.

To the highest of heavens it wing'd its glad way,
It has reach'd now its glory, its home, and its God,
How could we have wish'd any longer to stay,
A spirit so pure, in this earthly abode?

This was not its 'biding place—*earth* was no home
For a soul so above it, so dead to its joy:
Its lures could not draw, nor its snares overcome,
A heart so devoted, so lifted on high.

O no! we'll not mourn, that thy toils are all o'er,
Thy warfare accomplish'd, thy victory won,
Thy goal safely reach'd, and thy portion made sure,
Thy heaven obtain'd, and thy glory begun.

O no! sure our hearts would rejoice in thy bliss,
And yet do they tremble, e'en midst of their joy;
For *we* are yet here, and our souls yet may miss
The mark of their calling, the glory on high.

But we trust not, blest saint, for thy track is yet left—
And we 'll haste to pursue it, and follow thee on:
'T is the track of thy Saviour, thy steps ever kept;
'T is the "pathway of peace" that "the just" have all gone.

M. M.

Columbia, S. C., Oct. 1833.

M. M. is not deficient in poetry: we wish he would pay more attention to versification.

VARIETIES.

From the Presbyterian.

AN OLD BOOK.

The sides of the cover are of wood, which appears to be maple; the back is thick sheepskin, fastened to the lids by glue of the most tenacious kind. Formerly it was furnished with clasps, the eyes of which, strongly rivetted into the wood, remain.

The book itself consists of several tracts, bound up in this one volume. The oldest, though it does not occupy the first, but the last place, is entitled, "*Assertio Omnium articulorum M. Lutherie, per Bullam Leonis X. novissimam damnatorum.*" Wittembergæ, A. D. 1520.

This is Luther's defence of the forty-one articles condemned by the Pope, Leo X., published at Wittemberg, where he resided. The paper is uncommonly thick and strong, and except that it is perforated in some places by the worms, remains unsoiled and uninjured after the lapse of more than three hundred years. The type is large and distinct, and the ink remarkably black. It has the usual abbreviations for the letters *m* and *n*, namely, a small horizontal stroke over the place where these letters should be supplied. The language is Latin, and though strong is not very elegant. The tract is not paged, but by counting the leaves it is found to contain sixty-six quarto pages.

The next preceding, is Luther's famous treatise, "*De Captivitate Babylonica Ecclesiæ.*" As this book has no date, it is not evident from any thing in the book that it was printed after the tract already described; but at the close he says that he understands that other papistical bulls of a direful kind, were preparing for him unless he recanted, and that it was resolved to declare him a heretic. With his characteristic courage he says, "If what I hear be true, then let this treatise be my recantation in part, and the remaining part, by the mercy of Christ, shall be such as the Roman See has never before seen or heard, and will abundantly testify the nature of my obedience." This is also unpaged, but the number of the leaves is marked with a pen, from which it appears that there are in the tract seventy-six quarto pages. The type is much smaller than that of the piece already described. The greatest curiosity about this book is a very rough engraved likeness of the Saxon Reformer. The face is uncommonly broad; the features regular, though prominent; and the expression is that of tranquil firmness.

The next is Luther's answer to Latomus, doctor of the Lauraine, who had written against him. It was printed at Wittemberg; and the date, marked with the pen, is 1521. The paper is of fine quality, and the type elegant. The pages are inserted with the pen also, and amount to one hundred and fifty. The title-page is ornamented with grotesque figures, as was usual in the MS. of that period.

The next preceding (for we have taken the pieces in reverse order of that in which they stand) is *Judicium Martini Lutheri de Votis, scriptum ad Episcopos et diaconos Wittembergensis Ecclesiæ.*" Printed at Wittemberg, and without date; also without any numbers to designate the pages; but consists of ten leaves; and contains one hundred and forty-one *theses*, in which Luther dogmatically expresses his opinions on the subject mentioned.

The next is, perhaps, a greater curiosity than any of these early productions of Luther's pen, which may all be found, probably, in his works. This is a tract by *Andrew Carolostadt;* so famous in the ecclesiastical history of Wittemberg. Its date is 1521. The title-page is surrounded by figures so ludicrous, that the inspection of it is apt to produce a relaxation of the most rigid muscles. The title of this tract is "*De Cœlibatu Monachatu et Videntate.*" Prefixed, there is an epistle dedicatory to Bartholomew Bacchius. It is throughout a curious performance; and openly avows facts concerning monkery, which the delicacy of modern ears would not endure to have mentioned.

We have then "A Complaint of *Ulrich De Hutten*, a German Knight, to the Emperor Charles V., against the violence and injury with which he was threatened from the Romanists." The year is not given, but at the end it is dated on the 4th of the calends of October. It appears to be written in an indignant and animated strain of complaint and expostulation; and occupies forty-six quarto pages.

The next is a work of Œcolampadius *on Confession*, of which he specifies three kinds; but rejects that called *auricular*, as unauthorized. This treatise, which is printed on a firm, white paper, fills one hundred and twenty-eight pages. It was printed at Augsburg. Printers, Grim. Medicus & Marc. Wyrsung. April 20th, 1521.

The only remaining piece in this old volume is Gregory Nyssen's Mystical History of Moses, translated from the Greek by Trapezantius, who flourished in the middle of the fourteenth century. This work was printed at Basil, A. D. 1521. A note in MS. prefixed, admonishes, that Trapezantius was a very unfaithful interpreter.

Auctore Ignoto.

Wickliff,* the celebrated translator of the Bible and forerunner of the Reformation, left behind him many writings which to this day have never been published. Among these there are no less than three hundred sermons; or outlines of sermons. In a volume of his tracts, recently published, we find one entitled, *Twelve Lettings of Prayer*, i. e. twelve hinderances to prayer.

1. The first is the sins of him who prayeth, according to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

2. The second is doubting. As saith the apostle James, "Let a man ask in faith, nothing doubting,"&c.

3. The third hinderance is when a man asketh not that which ought to be asked. As in Matt. xx. it is said, "Ye know not what ye ask." And in James, "Ye ask and take not because ye ask amiss."

4. The fourth is the unworthiness of them for whom we pray. Thus God in Jeremiah saith, "Pray not for this people—for I shall not hear thee."

5. The fifth hinderance is the multitude of evil thoughts. Thus Abram (Gen. xv.) drove away the birds; that is, he that prayeth shall drive away evil thoughts.

6. The sixth is, despising of God's law. In Psalms xxviii. God saith, "The prayer of him that turneth away his ear from hearing the law of God, shall be cursed as an abomination."

7. The seventh is hardness of soul; and this in two ways; first in Proverbs xxi. it is said, "If a man stoppeth his ear at the cry of the poor, he shall cry and shall not be heard." The second is when one has trespassed and we refuse to forgive him. As Christ says, "When ye stand to pray forgive ye, if ye have any thing against any man—that if ye forgive not to men, neither shall your Father forgive your sins."

8. The eighth *letting* is the increasing of sin. David saith to God, "They that draw themselves from thee shall perish." In James iv. it is said; "Nigh ye to God, and he shall nigh to you." He nigheth to God that ceaseth of evil work.

9. The ninth is, suggestions of the devil, that withdraw many men from prayer.

10. The tenth is, littleness of desire. Augustine saith, "God keepeth that thing from thee which he will not give soon to thee, that thou learn to desire great things."

11. The eleventh *letting* is, the impatience of him that asketh. Saul asked counsel of the Lord, (1 Sam. xxviii.) and he answered not Saul. And Saul said, seek ye to me a woman that hath an unclean spirit.

12. The twelfth is, the default of perseverance in prayer. Christ saith, "If a man continue knocking at the gate, the friend, that is God, shall rise and give him as many loaves as he mindeth." Augustine saith, "If prayer is not removed, be thou secure that mercy is not removed." But here take heed that prayer stand most in good living—that prayer with mouth accord with the deed, and so continue, and thou shalt receive. Therefore Christ saith, in Luke xxiii. "It behooveth to pray ever and cease not." And Augustine saith, "As long as thou hast holy desire, and livest after God's law in charity, thou prayest ever well."—*Presbyterian.*

DEATH-BED THEOLOGY.

"I am so oppressed," said the dying Claude, "that I can only attend to one or two of the great truths of religion; the mercy of God in Christ, and the gracious aids of his Holy Spirit. I know in whom I have believed, and I am persuaded he is able to keep what I have committed unto him against that day. My whole resource is the mercy of God. I expect a better life than this. 'Our Lord Jesus Christ is my righteousness.'" Thus died the venerable and goodly John Claude, in the sixtieth year of his age.—*Western Recorder.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(Continued from p. 552.)

Monday, 13th, in St. John's Church, Troy, admitted the Rev. Herman Hooker, Deacon, the Minister of the Church, to the Order of Priests; and in the evening, preached in St. Paul's Church, in the same city.

Ascension Day, May 16th, in Trinity Church, Plattsburgh, Clinton county, confirmed 15, and administered the Communion. Here I had the pleasure of the company of my Right Reverend brother, the Bishop of Vermont, who preached in the evening.

Sunday after Ascension, May 19, for the parish of St. Mark's Church, Malone, Franklin county, which is destitute of a place of worship, in the morning, I baptized an adult and an infant in the Court-House, confirmed 10, and administered the Communion; and preached again in the same place in the afternoon, and confirmed one.

Tuesday, 21st, I entered St. Lawrence county, in which my visitations were as follow:—On that day at Potsdam, in the Methodist chapel, confirmed 11, and in the evening, baptized a child in the same village.

Wednesday, 22d, in the school house in Norfolk, preached and baptized a child.

Thursday, 23d, in St. Paul's Church, Waddington, confirmed 18. On this occasion it was a great gratification to me to meet three clergymen from the neighboring British Diocese of Quebec. With much pleasure I make grateful mention of the fact that our parishes near the Canadian frontier, have often been indebted to the neighboring clergy of the English Church, for important services. The best feelings, too, of Christian harmony and communion prevail between the clergy and members of the two Churches—a circumstance which cannot but be gratifying on every principle connected with correct views of true Christian unity.

Saturday, 25th, baptized one adult, and confirmed 15, in a chapel erected by J. C. Van Heuvel, Esq., on his estate at Heuvelton. All that I saw and heard of the beneficial influence, on every department of social welfare, of this laudable undertaking, impressed me with a sentiment of high veneration for so rare an instance of individual improvement of the means which wealth affords of advancing the glory of the only Giver of all good.

Whitsunday, 26th, in St. John's Church, Ogdensburgh, confirmed 64, and administered the Communion, and preached there again in the afternoon.

Whitsun-Monday, 27th, for the parish of Christ Church, Morristown, which had just commenced the erection of a house of prayer, confirmed 6 in the school-house in that village.

Thursday, 30th, I commenced the visitation of Jefferson county, with St. Paul's Church, Brownville, where I confirmed 35. After church I confirmed 2 sick persons in their chamber, and preached in the church again in the evening.

Friday, 31st, for the parish of Trinity Church, Watertown, whose church was not yet completed, confirmed 14 in the Methodist chapel in that village, and preached there again in the evening.

Saturday, June 1st, consecrated Christ Church, Sacket's Harbor, and administered the Communion; and in the afternoon confirmed 12.

Trinity Sunday, June 2d, confirmed one, and administered the Communion in the Presbyterian church, Adams, and preached there again in the afternoon.

Tuesday, 4th, preached in the Methodist chapel, Lowville, Lewis county.

Wednesday, 5th, in St. Paul's Church, Turin, in the same county, confirmed 2.

Thursday, 6th, commenced a visitation of Oneida county, by confirming 9 in the Methodist chapel, Rome, for the parish of Zion Church, whose house of worship was not yet finished; and preached there again in the afternoon.

Friday, 7th, consecrated St. Peter's Church, Oriskany, and in the afternoon confirmed 23 in the same church. In the evening, preached in Trinity Church, Utica.

Saturday, 8th, in the morning, after prayers in their own language, by their Missionary, the Rev. Solomon Davis, preached, through an interpreter, in the house of one of the congregation, to the Indians at Oneida Castle; and in the afternoon confirmed 2 in a school-house, occupied as a place of worship, by a white congregation, in the village of Oneida Castleton.

On the first Sunday after Trinity, June 9th, I officiated in one of the most interesting services which I have ever attended, being called on to combine, with an appointed service for the Indians, the ordination of two candidates for Deacons' Orders, the mutual accommodation of whom and myself required that they should meet me at Oneida Castle. The Mission Church of St. Peter was crowded with a large assemblage of both whites and Indians. The morning prayer having been read in the Indian tongue, by the Missionary, with a peculiarly solemn and impressive performance of the chants, and the singing of a hymn, by the Oneidas, I preached the ordination sermon in English, concluding with an address, through an interpreter, to the Indians. Confirmation was then administered to 9 Indians, the question in the Confirmation Service having been interpreted to them. Messrs. Erastus Spalding and William Stanton were then ordained Deacons. After which the holy Communion was, of course, administered, when a large number of Indians were among the recipients. The *Gloria in Excelsis* was chanted by the Indians in their native tongue. The services occupied about four hours, but the attention of the numerous congregation, both Indians and whites, appeared to be unwearied.

In the afternoon, I preached in the Baptist church, Vernon.

That portion of the Oneidas which professed attachment to our Church, removed, soon after, to the vicinity of Green Bay.

On the festival of St. Barnabas, Tuesday, June 11th, in St. Paul's Church, Troy, I confirmed 58.

Wednesday, 12th, in St. John's Church, in the same city, instituted the Rev. Herman Hooker into the Rectorship of the parish, and confirmed 12.

Mr. Hooker has since resigned that office.

Thursday, 13th, consecrated Trinity Church, Ulster, Ulster county, and administered the Communion; and in the afternoon, confirmed 11 in the same church. These were the first services peculiar to the Episcopal office ever performed in the county of Ulster.

Friday, 14th, for the parish of St. John's Church, Kingston, in the same county, confirmed 7 in the court-house in that village, in the morning; and in the evening, preached in a large room, used as a chapel, in one of the manufactories at Dashville Falls, in the same county.

Having returned to this city, I confirmed 11 in St. Michael's Church, in the morning of the fourth Sunday after Trinity, June 23d, and in the afternoon, 13 in the temporary chapel occupied by the congregation of the Mission Church of the Epiphany.

This is the second station of the New-York Protestant Episcopal City Mission Society, and is under the charge of the Rev. Lot Jones, who has canonically removed from the Diocese of Massachusetts. The corner-stone of the church at this station was laid, in Stanton-street, on the 26th of August, during my absence on my late visitation, by my venerable brother the Bishop of Virginia, then on a visit to this his native city.

And this may be a proper time for me to state, that the City Mission Society has been invested with corporate powers and privileges by the honorable the Legislature of this State.

On the fourth Sunday after Trinity, in St. Peter's Chapel, in this city, Robert B. Van Vleeck, Thomas Clark, John Dowdney, jun., and Abram B. Hart, who, on the preceding Friday, had received the honors of our General Theological Seminary, and been enrolled among its alumni, were admitted to the holy Order of Deacons. The same Order was, at the same time, conferred on Samuel Rowlands and Alexander Fraser. On this occasion I had the pleasure of the assistance of my Right Reverend brother the Bishop of Vermont, who preached the sermon.

Mr. Van Vleeck is the Minister of Trinity Church, Fishkill, and St. Anna's Church, Fishkill Landing, Dutchess county; Mr. Clark the Missionary at Elmira, Tioga county; Mr. Hart the Missionary at Malone, Franklin county; and Mr. Fraser the Missionary at Ellicottville and Olean, Cattaraugus county.

On Wednesday, July 10th, in the morning, I confirmed 5 in Trinity Church, New-Rochelle, Westchester county, and in the afternoon, baptized an infant and confirmed 9, in St. Paul's Church, Eastchester, in the same county.

On the seventh Sunday after Trinity, July 21st, I preached in the morning, for the parish of St. Anna's Church, Fishkill Landing, who are engaged in erecting a church, in the Methodist chapel, in that village; and in the afternoon, in Trinity Church, Fishkill, Dutchess county. The latter is an old parish, long in a dilapidated state, but now enjoying the prospect of a thorough revival, under the zealous and efficient operations adopted by the connected new parish at the Landing.

On the eighth Sunday after Trinity, July 28th, in St. Paul's Chapel, in this city, the Rev. James T. Johnston, Deacon, was admitted to the Order of the Priesthood. Mr. Johnston has since taken a letter of dismission to the Diocese of Virginia; but his reception into that Diocese, by the Bishop thereof, not being yet known to me, I cannot, agreeably to Section 2d of Canon XXXV. of the General Convention, report the change of his canonical residence.

On Wednesday, July 31st, I left this city on an extensive visitation, of the duties of which the following is an account:—

Thursday, August 1st, in St. Andrew's Church, Walden, Orange county, admitted James O. Stokes to Deacons' Orders; and in the afternoon confirmed one.

Ninth Sunday after Trinity, 4th, consecrated Calvary Church, Cairo, Greene county, and administered the Communion; and in the afternoon confirmed 2.

Wednesday, 7th, preached in Trinity Church, Geneva, Ontario county, in the evening.

Adverse circumstances, beyond my control, prevented my reaching this village in time for my intended presence, in the forenoon of this day, at the Commencement of Geneva College. The exercises on that occasion, however, I was happy to be informed, were well calculated to strengthen the claims of that respectable institution on public patronage—claims which, from its separation from counter-sectarian influence, ought to be peculiarly owned by the members of our Communion.

On Thursday, 8th, I enjoyed a peculiar satisfaction in the consecration of St. Peter's Church, Auburn, Cayuga county. This truly beautiful edifice of stone, so well arranged in reference to the convenient and duly influential performance of the various offices of the Liturgy, is erected on the site of that whose destruction by fire was noticed in my last address to you. It contains the monument erected by the Diocese to the memory of its late revered and lamented Bishop, who died in this village, and performed his last public services in the church which occupied the place of the one then consecrated.

Of the pleasure which I enjoyed in the consecration of this church, there was a serious abatement in the fact, that the Rev. John C. Rudd, D. D., so long the faithful, disinterested and useful pastor of the parish, had been compelled, by ill health, to resign its rectorship. Facts spoke strongly to my mind the efficiency of his godly labors; and among them stands prominent the demand for pews in the new church, which, while there was no rector, and consequently under the influence which former pastoral labors must have produced, secured, in the sale of them, an amount far exceeding the appraisement at which they had been placed. The vacancy occasioned by the resignation of Dr. Rudd has been well supplied by the choice, as Rector of that parish, of the Rev. William Lucas, who has transferred his canonical residence to this Diocese from that of Connecticut.

Friday, August 9th, preached in the afternoon, in the court-house, in Lyons, Wayne county, and subsequently baptized, in the same village, 3 infants.

Saturday, 10th, preached in St. John's Church, Canandaigua, Ontario county, in the evening.

Tenth Sunday after Trinity, 11th, consecrated Trinity Church, Centrefield, in the western part of the town of Canandaigua, and administered the Communion; confirmed 30 in the same church, in the afternoon; and preached, in the evening, in St. John's Church, Canandaigua.

Tuesday, 13th, in Rochester, Monroe county, in the morning, confirmed 45 in St Luke's Church; in the afternoon, confirmed 38 in St Paul's Church; and in the evening, preached in St. Paul's.*

Wednesday, 14th, in St. Luke's Church, Rochester, Ethan Allen, who had been transferred to this Diocese, as a candidate for Orders, by the Bishop of the Eastern Diocese, was admitted to Deacons' Orders. Mr. Allen has since been officiating at Brockport, in the same county.

Thursday, 15th, in St. Mark's Church, Le Roy, Genesee county, in the morning, admitted the Rev. Kendrick Metcalf, Deacon, the Missionary at that station, who had removed from Sodus and Penfield, to the Order of Priests; and in the afternoon, confirmed 8.

Friday, 16th, in St. James' Church, Batavia, in the same county, baptized a child, and confirmed 18 persons.

Saturday, 17th, baptized a child, and confirmed 7 persons in the Methodist chapel, Brockport, Monroe county.

Eleventh Sunday after Trinity, August 18th, consecrated Christ Church, Lockport, Niagara county, in the morning; and in the afternoon, confirmed 14 in the same church.

Tuesday, 20th, confirmed 17 in St. Paul's Church, in the city of Buffalo.

Wednesday, 21st, preached in the Baptist church, Fredonia, Chautauque county, for the parish of Trinity Church, who were about commencing the erection of a church.

Thursday, 22d, consecrated St. Peter's Church, Westfield, in the same county, and confirmed one.

Twelfth Sunday after Trinity, August 25th, in the morning, preached, and administered the Communion, in St. Mark's Church, Hunt's Hollow, Allegany county, and in the afternoon, confirmed 17 in the same church.

Monday, 26th, confirmed one, and administered the Communion, in St. Michael's Church, Geneseo, Livingston county.

Tuesday, 27th, consecrated St. James' Church, Hammondsport, Steuben county; and in the afternoon, in the same church, confirmed 10.

Wednesday, 28th, in the unfinished Church of St. James, Jefferson, Tioga county, confirmed 7.

Thursday, 29th, for the parish of Trinity Church, Hector, Tompkins county, which is yet unprovided with a house of prayer, confirmed 3, and administered the Communion, in the Presbyterian church. I then proceeded to the spot presented for the erection of Trinity Church, and laid the corner-stone of that edifice, agreeably to the form appointed for such occasions in this Diocese.

In this parish I was a most gratified witness of individual zeal and efficiency in behalf of the Church, rarely equalled. A venerable lady, who, within a few years, had transferred her sacramental connexion with the Church of Christ from her native branch of it in England to our own, has given the ground on which this newly commenced house of prayer is to be erected, and another piece for the parsonage; and conscious that a serious difficulty in the way of extending the Church in a cold, indifferent, and careless neighborhood, is often found in the necessity of an immediate call upon them for its support, contributes herself, for the current year, $400 to the Rector's salary, and has pledged herself for nearly an equal amount to be divided between the two following years. Such evidence of devotion to the best of causes needs no other comment than the pious satisfaction which it must reflect on the heart that could devise such liberal things, and the practical influence which I would fain hope it would have in enforcing a compliance with the Saviour's injunction, Go, and do thou likewise.

Friday, August 30th, in St. John's Church, Ithaca, Tompkins county, I admitted Robert Campbell to the Order of Deacons, and preached again in the same church in the evening. I also, on the same day, baptized a child in that village.

Thirteenth Sunday after Trinity, September 1st, in the morning, confirmed 6 in Trinity Church, Geneva, Ontario county; and in the evening, confirmed 20 in St. Peter's Church, Auburn, Cayuga county.

Monday, 2d, consecrated St. John's Church, Marcellus, Onondaga county, and in the afternoon confirmed 13 in the same church.

Tuesday, 3d, consecrated the Apostolic Church, Geddes, Onondaga county, and confirmed 9.

Wednesday, 4th, consecrated Trinity Church, Constantia, Oswego county, and confirmed 5.

Thursday, 5th, consecrated St. Stephen's Church, Perryville, Madison county, and confirmed 5.

Friday, 6th, consecrated St. Mark's Church, Jamesville, Onondaga county. In the afternoon confirmed 18 in the same church; and in the evening confirmed 14 in Christ Church, Manlius, in the same county.

Saturday, 7th, in Christ Church, Pompey, Onondaga county, admitted Timothy Minor to the Order of Deacons, and in the afternoon confirmed 21.

Fourteenth Sunday after Trinity, September 8th, consecrated Calvary Church, Homer, Cortlandt county; in the afternoon confirmed 15 in the same church; and in the evening preached in the Baptist church, McLean, Tompkins county. A Church has since been here organized.

Monday, 9th, consecrated St. John's Church, Richford, Tioga county, confirmed 15; and administered the Communion, and preached again in the same church in the afternoon.

Tuesday, 10th, commenced visiting Chenango county, as follows:—

On the evening of that day, preached for the parish of Emanuel Church, Norwich, which has no house of worship, in the Baptist church, in that village.

Wednesday, 11th, in Christ Church, Sherburne, in the morning confirmed 14, and preached again in the afternoon.

Thursday, 12th, confirmed 15, and administered the Communion in St. Andrew's Church, New-Berlin.

Friday, 13th, consecrated St. Luke's Church, Richfield, Otsego county. This edifice has been erected in the village of Monticello, in that town, a more eligible site than that occupied by the old church of the same name, for which this is a substitute, and which was consecrated at an early period of the episcopate of my immediate predecessor, having been built under the ministry of the Rev. Daniel Nash. At the consecration of this new church, that venerable missionary was present. It is now nearly forty years since his missionary labors were commenced in this region of country, and here he has ever since faithfully labored, and is still devoting all his powers to the service of his Lord and Master.

In the afternoon of the same day, in the same church, I confirmed 19; and in the evening, preached in a school-house, in Bridgewater, Oneida county.

The fifteenth Sunday after Trinity, September 15th, was spent in the same county, Oneida, as follows:—

In the morning, consecrated Zion Church, Rome, and confirmed 5; in the afternoon, confirmed 6 in St. Peter's Church, Oriskany; and in the evening, baptized a child, and confirmed 29, in Trinity Church, Utica.

Wednesday, 18th, consecrated Trinity Church, Watertown, Jefferson county, confirmed 2, and administered the Communion, and again preached there in the evening. For the advancing of the funds for the erection of this church, we are indebted to a highly respectable and liberal individual, not belonging to our Communion, but friendly to the increase of its influence in the community.

On the seventeenth Sunday after Trinity, September 29th, at a special confirmation in St.

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* The name of this Reformer has been spelled sixteen different ways.

* In pursuance of a desire, very generally expressed, I here state the grounds on which a special service is used after the regular "Evening Prayer," and what that service is.

It is a pious and beautiful characteristic of our Church, that she provides for public worship twice on every day, and lays her clergy under a solemn obligation to conform, in their public ministrations, to her appointed services. Whenever, therefore, one of those clergy meets a congregation for worship, the order for Daily Morning or Evening Prayer, as the case may be, is binding upon him. In some cases, however, circumstances call for a second evening service. These being extraordinary occasions, or occasions different from the ordinary provisions of the Liturgy, require to be met in the way in which the Church provides for such occasions; that is, by the special appointment of the Bishop of the Diocese. Such appointment was accordingly made, for this Diocese, by its first Diocesan, and has been continued by his successors. It consists in the appointment—not of a *night service*, for the Daily Evening Prayer is binding in all congregations assembling for worship at any hour after meridian, in which it has not been previously performed on the same day—but of a *second Evening Prayer*, to be used in congregations in which the order for Daily Evening Prayer *has been used on the same day.* This distinction is here thus particularly noted, in order to guard against two not uncommon mistakes;—first, that the service here contemplated may be performed *after candlelight*, even where the regular Evening Prayer has not been used;—and secondly, that it may be performed by a clergyman in a *third service*, held by him in a congregation which has not had the regular Evening Prayer on that day. In neither of these cases is there any dispensation from the prescribed daily service.

The *Second Evening Prayer*, appointed to be used in any congregation of this Diocese in which the order for Daily Evening Prayer has been previously used, on the same day, is as follows:—

The order for Daily Evening Prayer is followed to the end of the Psalms for the day, or selection of Psalms, and Doxology; and then the following order:—

A *Lesson* from the Old or New Testament, at the discretion of the Minister.

Either of the four Psalms appointed to follow the Lessons at Evening Prayer.

The *Creed* and the following *Versicles and Responses.*

The Collect for the Day.

The Collect for Aid against Perils.

The Prayer for the whole State of Christ's *Church Militant*, in the Communion Service.

Any of the *occasional Prayers or Thanksgivings* as occasion may require.

One of the *Discretionary Prayers at the end of the Communion Service.*

2 *Corinthians* xiii. 14.

James' Church, in this city, 2 persons received that holy rite.

It is proper that I also here record the ordination, in your presence, yesterday, of the Rev. Thomas Meachem, and the Rev. Thomas Clark, as Priests, and David Griffiths, as Deacon; and I trust that you shared with me the gratification of the presence and assistance, on this occasion, of my Right Reverend brethren of North Carolina and New-Jersey.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

Rev. Mr. Editor,—I was employed as a Catechist, for some years, under Episcopal appointment, in the south of Ireland. The accompanying paper is an extract of my journals which were monthly laid before a district meeting of the clergy of our Diocese. If you consider that such a simple detail of circumstances, connected with our Church in that distracted, but yet interesting country, would prove satisfactory to the readers of the Churchman, you may insert it. My papers were written in haste, while the conversations recorded were fresh in my memory, and were laid before my clerical superintendents in the undressed shape in which they are now presented to you. Should you require, I will furnish you with further extracts as often as the active duties of my present employment will permit.

Praying that the great Head of the Church may accompany your exertions in his cause, with his blessing, and make you abundantly useful, both as a minister and as an editor, in building up souls in his holy faith,

I remain, Mr. Editor,

Your humble servant in the Lord,

The Irish Episcopal Catechist.

New-York, October 30, 1833.

EXTRACTS FROM THE JOURNAL OF AN IRISH EPISCOPAL CATECHIST.

> Grief, more proficients in thy school are made
> Than genius or proud learning e'er could boast.
> *Young.*

October the —, 182–. Returning from K—— last Wednesday, where I had been attending a meeting of the Church Missionary Society, as I approached the town of N——, I met a person whose appearance bespoke wretchedness in the extreme. He carried in his hand a pair of old shoes, and from his feet, which were bare, I perceived blood flowing. It was a dreary evening, a piercing wind blew accompanied with hail. I accosted the stranger with the usual salutation of "God be with you," in his native tongue; to which he replied, in the same language, "Christ be with you." The general reply of the peasantry is, "God, Mary and Patrick be with you." His departure from the usual custom, together with the solemn tone in which it was uttered, particularly attracted my notice. I inquired what distance he intended to travel that evening? He answered, he did not know, as he did not possess the means of paying for a bed in the neighboring town, and that he should proceed to some of the farm-houses and beg for shelter for the night; but, added he, I fear I shall spend this night as I did the last, *out.* Then, said I, like the patriarch of old, you had "the earth for your bed, a stone for your pillow, and the canopy of heaven for your curtain."—Yes, Sir, and Jehovah for my Watchman; for even under these circumstances I felt assured of his presence—he never will, he never *can* forsake his servant.

Catechist. Can you suppose that God regards you, bereaved of every comfort that makes life desirable, even destitute of the necessaries of existence?

Stranger. Not bereaved of every comfort; I possess those that the world cannot give or take away. The deprivation of the creature comforts to which you allude does not prove that we are enemies of God. Men "wandered about in sheepskins and goat-skins of whom the world was not worthy." He afflicts us for our profit: "Before I was afflicted I went astray," says the royal Prophet.

C. I have heard people say that because they are miserable in this life they must be happy in the world to come.

S. Miserable delusion! Heaven was purchased by the Saviour's blood: it is by faith, not by *poverty,* we can have an interest in the sacrifice he offered.

C. By faith and by *works.*

S. By faith *alone.* We are in no wise the authors of our own salvation — the salvation wrought on Calvary was complete—Jesus is an entire Saviour.

C. Then you disregard works. This belief will perhaps lead to licentiousness.

S. No. We must be *holy* in life, holy in heart and holy in all manner of conversation. The faith I speak of produces holiness; it evinces its saving nature by works, yet these works are not the *cause* of our justification—"*not by works of righteousness which we have done, but according to his mercy he saved us.*" This is a subject I find it difficult to support with men of talent opposed to me. I have but little learning and cannot reason like a scholar, therefore I shall not contend with you; but read the writings of St. Paul, and you will be convinced that it is by faith alone we are saved. For many years I went about trying to establish a right to heaven, by performing rounds at holy wells, by numerous prayers to certain saints, and by wearing a hair shirt; but the performance of these things never brought peace to my troubled soul. I obtained the name of a saint—numerous were the devotees that sought an interest in my prayers; yet my soul loved sin—I was held firm by the chain of my offences. Blessed be God, the true path has been pointed out to me. A kind friend put into my hands the charter of salvation, the blessed Bible, and instructed me therein. Five years have now passed by since I first saw it, and these, notwithstanding temporal troubles, have been the happiest of my life—it has been "a light to my path and a lantern to my feet." I bless the chastening rod, I welcome the cross in every shape, that my love of sin may be crucified thereon.

C. How long since you abandoned popery, my friend?

S. You mean the Roman Catholic faith, I suppose. I never abandoned it—within its pale I shall live and die.

C. Your creed is the reverse of what that Church teaches.

S. You are mistaken; she teaches all, I believe; but few of her people practise her solemn precepts, and fewer still of the Church of England pursue the way of holiness. Real piety is at a low ebb among that people. Impute not this remark to prejudice; believe me, I utter it with regret. One of her ministers directed me to Calvary, and pointed out to me the expiring victim on whom my sins were laid.

C. Is that minister the friend you alluded to a few minutes since?

S. No; the minister is the Rev. Mr. R——, curate of B——, in the county K——. The friend I spoke of was a member of the Church of England; he brought me to hear Mr. R—— preach; after he labored hard himself to explain the Gospel to me. I heard Mr. R—— preach but once; he is a charming preacher. I must tell you about my good friend; but perhaps you would not wish to hear about a poor laborer, a mean man like me. He was, Sir, (though I am a Catholic I will say it,) as faithful a soul as ever winged its flight from a sinful world.

C. He is entered into his rest then. You will please me much by telling me what you know of him, after you take your dinner. The next cottage is my residence; you are heartily welcome, for your Master's sake, to partake of what God has bestowed on us. I cannot accommodate you with a bed, but can procure you one at the house of a brother Churchman who will esteem it a privilege to render you a service.

S. May you meet your reward. God I thank thee.

While he uttered these words, I perceived a tear steal down his pale cheek which he could scarcely brush off with his benumbed fingers. That tear was not the offspring of grief—it seemed to be the effusion of a soul bursting with gratitude toward the Almighty Disposer of the hearts of men. I led him to the kitchen, and placing him by the fire, procured the refreshment he much required.

After dinner I took my place near him by the fire-side, to hear him recount what good had been done for him by a poor Irish peasant. He thus spoke in the Irish language.

In October, 182–, I went to dig potatoes for a farmer in the neighborhood of T——, in the county K——. It was on the sabbath I travelled to it, a distance of 10 miles from my residence. I could have performed my journey the day before, but I then regarded little that holy day. I repeated the Litany of the Virgin for every mile I walked, and *hoped* that it would atone for the sins of the past week; still my hope of its efficacy could not allay the fears of hell which had possessed me during several months prior to that period. My road lay along the Bay of T——. The sea roared in the most awful manner, but what was that to the Euroclydon that raged within me? I saw Sinai in view; I heard the voice of an angry God declare, accompanied with thunder, "Cursed is every one who continueth not in all things that are written in the book of the law to do them." The whole foundation on which my hope of salvation rested, instantly crumbled into dust, and left me but an aching void which was quickly succeeded by an anguish such as the damned spirits alone know. This was my state of mind when I reached the farmer's house. I did not then imagine that Jehovah had prepared his messenger to dispel my sorrows, and say unto me, "Peace, be still." I retired to bed at an early hour not to sleep, but to weep. I found another person occupying part of the bed on which I was to repose. I envied the tranquillity of his slumber—he slept like one I thought who did not dread a future world. I lay down without praying—to pray I thought would be an insult to Heaven. I spent the night in the most dreadful agony—I watered my couch with my tears. At one time I resolved to go to Lough Derg on a pilgrimage to procure peace; next moment I abandoned the idea when I reflected that all my former pilgrimages had proved useless. Before the day appeared, my bed-fellow arose very quietly from bed and endeavored not to disturb me, supposing I was asleep. He lighted a rush, and drawing a book from his pocket read perhaps a quarter of an hour. There was something so calm, so heavenly in the changes his countenance underwent, while he read, as to convince me that the work he held was devotional. After closing the book, he gently touched me on the shoulder, and inquired whether I would arise and pray? I assented with a trembling voice. He commenced reading from the Book of Common Prayer in Irish (for it is translated into that language) the Confession in the Communion Service. When he came to the words, "The burden of them is intolerable," I groaned aloud; I fell to the ground, repeated again and again *intolerable;* yes, INTOLERABLE, in a phrenetic tone. He concluded the confession, and raising me from the ground, asked, did I feel what I said? I went to the rush-light, and holding my finger over the blaze for an instant, asked, did I feel the heat of that? *It is well,* he calmly replied. *Well!* I bitterly returned. Wilt thou, said he, look unto Jesus and be saved? He has died for thee—he can save thee from the burden of sin on the conscience, and from the punishment due to it in the world to come. I shall read some passages from the Bible to you. "Ho every one that thirsteth," &c.—"Come unto me," &c.—"All that come unto me," &c. He read the 53d chapter of Isaiah, and then read some portions of the Liturgy entreating pardon for a convinced sinner. He continued morning and evening instructing me during the week, and after every conversation I found myself wiser and better. On the following sabbath I accompanied him to the church at B——, and there I heard the Rev. Mr. R—— detail the Gospel plan of salvation in so simple a manner as to render it plain to the understanding of the most ignorant. Then my peace commenced. Since that day I am sure Jesus is my friend, because he supports me and makes me content while suffering affliction. Morning and evening I pray for Mr. R——. I owe him much, although I never exchanged a word with him. The priest reproved me for going to church; he pointed out the evil of schism, and ordered me not to go again. I promised obedience, but at the same time assured him that Mr. R—— preached nought but what our Church teaches, saving that he allowed no merit to works, and also that he agreed with Thomas of Kempis, and St. Austin, in all I heard him preach. He was not pleased with my remark, and threatened excommunication if I went again. My friend presented me with his Bible and Prayer-book, both in Irish; these, with St. Augustin's Confessions, and The Dairyman's Daughter, compose my library.—The good man went to London the following summer, where, after spending two years as a mason's laborer, he died in an hospital, of a chronic disease, occasioned by a hurt he received in a fall from a ladder. His usefulness was acknowledged by the Lord in the conversion of a nurse belonging to the establishment, and two patients who were confined there, and who died of a complaint the result of the immoderate use of ardent spirits. Fifteen years he walked with God little and unknown, frequently the object of disgust in the village church, on account of his ragged garments. The fine dressed people did not suppose that the wretched creature before them was constantly reclining on the bosom of the once despised Galilean, now the King of Kings. He had been converted under the ministry of Dr. Q——, of C——. His last words were, "Thanks be to God who giveth us the victory."

After calling his attention to the doctrines of transubstantiation and purgatory, I parted from him, and directed that he should call on me next morning; but before he came I was called from home on business, and never heard of him since.

P. S. In the month of March last, I met a person in Montreal, from that part of Ireland, who informed me that the subject of the above died a year since with the brightest hopes of a glorious immortality. He received the emblems of a Saviour's broken body and shed blood from the hands of a minister of the Church of England, and yet in conversation with his friends asserted he died in the faith of the Church of Rome.

THE CHURCHMAN.

SATURDAY, NOVEMBER 16, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday after Epiphany, January 12, Zion Church; Septuagesima Sunday, 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

Sherred, Jurisconsultus, and others, in our next.

We offer an apology to the Gospel Messenger for the manner in which we introduced the paragraph in our last respecting the Pulpit. It originated, we assure the Messenger, in no unkind feeling on our part, but was merely one of the overflowings of the *cacoëthes scribendi.* In justice to ourselves we must add, that the explanation is spontaneous, and not resulting from the suggestion of another.

The Churchman, however, had reason to complain of the manner in which the Gospel Messenger referred to it. There is and there ought to be a weight attached to the opinion of such a periodical quite independent of the individual who edits it: and we should be unfaithful to our trust if we did not repel any attempt to diminish the authority of the Journal by insinuating the youth of the Editor. The Editor ought not personally to be known, and it is only by or in consequence of some violation of propriety that he is thus obtruded on the public. We ask it, therefore, of the Gospel Messenger, as an act not so much of courtesy as of justice, to refer our opinions for the future, not to "our young brother," but to the Churchman.

France.—For several years past the attention of the Christian philanthropist has been turned to this country with increasing interest, nor can it be doubted that there are indications that the current of religious opinion is to be directed in a new channel. Old systems of religion have been resolved into their original elements, new combinations will unavoidably be formed, and from the chaos some new form is destined to emerge. Shall this be Christianity? We mean not the Christianity of the world, the engine of state policy or of priestly craft; we mean not the curious but useless webwork of the philosophers who sacrifice the results of practical wisdom, all that is energetic in truth and feasible in philanthropy, to the rage for simplicity, or a dry taste for intellectual symmetry; but we mean the doctrines of the cross—the only form of Truth which has ever yet been made to tell in the world; to extort the homage of the few, and control the conduct of the many—and we ask is Christianity, in this sense, to rise from the chaos of religious opinion in France? Romanism has fallen. The visions of St. Simon, the dim twilight spectres that hover on the confines of receding night and approaching day, are passing by. Not the talents of Benjamin Constant, nor of all the National Academy can make the frigid ethics and airy refinements of the Unitarian school, what, however, the Gospel of Christ is, a religion for the people. Infidelity, as its name implies, has no positive subsistence. Like cold or darkness, it is a negative evil, which cannot be manifested except by the presence of a positive good. It therefore can never take the place of religion, for without religion it cannot itself exist. Is it then the faith of Christ crucified which is to supply the mental void? Or rather, since the glories of redemption shall ultimately be manifested to all nations, is the time at hand when this manifestation shall be made to the French people?

On such a point we should speak with the utmost diffidence. It is safe, however, to say that there are facts having a bearing on the point which should be familiar to every portion of the religious community, and which, if they fail to convince our judgment, may at least serve to animate our prayers.

1. The Huguenot spirit has never been wholly extinct: remnants of the people are scattered about, and wherever found they are distinguished by an ardent attachment to the faith of their forefathers. As an instance of this, take the interesting account, given by some Agents of the Continental Society, of a congregation in the South of France, who have had no minister since the revocation of the edict of Nantz, (1671,) but who still meet on every Lord's day for the purpose of uniting in the reading of Scripture and in prayer. Is it improbable that these humble representatives of the mighty names of Claude and Saurin, the faithful children of a soil which has been fertilized by the blood of martyrs, may be made, in God's time, the instruments of preparing their ardent but misguided nation for the reign of the Prince of Peace?

2. The Continental Society was formed in Great Britain in the year 1818, and from that time to the present have steadily prosecuted a course of measures, among the rest, the employment of itinerant missionaries, the ultimate object of which has been the evangelization of the French people.

3. For some years past there has been a Bible Society at Paris, with auxiliaries in the chief cities of the empire. Previously to the formation of this Society no edition of the Bible had been published in France for twenty years.

4. All who have given us any account of the state of evangelical religion in France speak warmly of a class of men called *Colporteurs.* They have been employed by the Continental Society for the distribution of tracts, Bibles, &c. They travel in all parts of the country to sell their books, and wherever they go are said to excite more or less interest in practical religion. They are certainly humble instruments, but they act, it should be remembered, on the people, and may reasonably be supposed to be breaking the ground and preparing it for higher culture.

5. As an item of peculiar interest it may be mentioned that the Protestant Episcopal Church is represented at Paris by a Bishop of the Church of England. The Episcopal service is regularly performed in at least two places of worship; the minister of one of which is spoken of by a recent observer as having "the reproach and the glory of being evangelical." He is said to labor with much diligence and success.

6. Other of the orthodox denominations of Great Britain have their central positions in different parts of France, from which they are said to exercise a healthful influence. Some of these are of recent origin; others are the relics of better days. The former are the more vigorous and intelligent; of the views and feelings of the latter some idea may be formed by the speech of one of them to an agent recently sent among them by the Baptist denomination of this country; "We are like persons coming suddenly out of thick darkness into light—you must not wonder if we do not at first see clearly."

7. The native Christian interest in Paris has been sufficiently strong to support foreign missions: among which may be mentioned one in Palestine, and another in the heart of Africa, and which, whether they do much or little good abroad, react with a reviving influence at home.

8. Efforts are now making to form a Church on the principle of its supporting the ministry of the Gospel without a salary from government, and also "to bring into close connexion with the Protestant or Reformed Churches as by law established, the small independent evangelical Churches, which, here and there, in different parts of the kingdom, have been organized separately, because the members could not live in the Establishment." This fact is here adverted to as an evidence of the intelligence and enlarged views of the advocates of orthodox Christianity in France.

9. And lastly shall be mentioned the all important fact that the press is putting forth its mighty energies in the heart of the French empire in behalf of the Christian cause: and, if he had nothing else to go upon, the intelligent believer in Christ crucified might stake his hopes of the progress of vital Christianity on this fact alone. Three efficient and popular periodicals are prominent, the Archives of Christianity, the Sower, and the Religious Sheet: the latter consisting generally of a sermon, though sometimes comprising missionary and other religious intelligence. One fact in regard to these periodicals deserves notice: they are weekly: thence we infer that they are intended to act on the people, as the etherial speculations of the Rationalists seldom take so humble a form. But when we say they are meant for the people, let it not be supposed that they are the pratings of superficial enthusiasts addressed to the ignorant. On the contrary, they are evidently conducted by men of superior abilities, and address themselves to the intelligent portion of the people. [We have given a specimen of one of them in another column, and have laid by an able essay from the same source to be put into the printer's hands as soon as we can find time to give it an English dress.]

Before the reader tax his sagacity for a flighty motive or wild project to which to ascribe our remarks, let him hear us a few words in conclusion: God willing, they shall appear in our next.

The polite attention of our friends enables us to lay before our readers the following interesting documents. The first is the account of the Wilberforce meeting referred to by a correspondent of last week; the others are extracts of letters addressed to the Rev. Dr. Wainwright by Mr. Elliott Cresson, a member, we believe, of the Society of Friends, and an ardent and intelligent philanthropist, who has recently returned from England, where, from his adherence to the Colonization Society, he was exposed to unmeasured obloquy.

The project disclosed in the letters, in whatever light it be viewed, is happy in the extreme; as a tribute to the memory of Wilberforce it is appropriate and noble, feasible as an enterprise of benevolence, and, in its peculiarly Christian bearing, eminently promising. We honor the zeal with which Mr. Cresson has espoused it, and ardently hope that in addition to the honor of proposing it to his countrymen, he may enjoy the higher gratification of seeing the measure, by their cordial co-operation, carried into effect. The present mention is informal, and is to be followed up, we presume, though we are not authorized to say so, with a more definite proposition. In that case care should be taken to separate the institution itself from its location and all its subordinate connexions, and the plan should be guarded with such restrictions as will afford security that the mental influence it may create, shall be directed in the channel proposed.

Wilberforce.—At a meeting of friends of the late William Wilberforce, Esq., held 22d August, 1833, present, the Lord High Chancellor in the chair.

The following resolutions were unanimously adopted:

1. Moved by the Lord Bishop of London, seconded by the Lord Viscount Sidmouth, That this meeting, impressed with the feeling that the late William Wilberforce was an honor, not only to his country, but to mankind, are desirous of affording to all those who, in common with them, have been accustomed to venerate his character as a Christian, and to appreciate his labors in the cause of humanity and religion, an opportunity of recording, in some public memorial, their sentiments of admiration and respect.

2. Moved by the Lord Henley, seconded by Sir Robert Harry Inglis, Bart., That a subscription be opened for the purpose of doing honor to the memory of that distinguished person; first, by the erection of a Monument, and, secondly, if means be supplied, by such other methods as may be calculated to promote, in connexion with the name of Wilberforce, the glory of God and the good of mankind.

3. Moved by the Hon. Charles J. Shore, seconded by William Smith, Esq., That the following be a Committee for the said purpose, with power to add to their numbers, and to form, from their own body, Sub-Committees for collecting subscriptions and for management: and that Sir Robert Harry Inglis, Bart., and Thomas Fowell Buxton, Esq., be the Treasurers.

His Royal Highness the Duke of Sussex, His Royal Highness the Duke of Gloucester, the Lord Archbishop of Canterbury, the Lord High Chancellor, the Lord Bishops of London, Winchester, Litchfield, Chichester, the Rev. Thomas Chalmers, D. D., Lord Holland, the Right Hon. Sir Robert Peel, Bart., &c. &c. &c.

4. Moved by Sir Robert Harry Inglis, Bart., seconded by T. F. Buxton, Esq., That subscriptions be received by the following bankers: Messrs. Smith, Payne & Smiths; Williams, Deacon, Labouchere, Thornton & Co.; Barclay, Bevan, Tritton & Co.; Barnetts, Hoares & Co.; Hoares; Coutts & Co.; Drummonds; and Herries, Farquhar & Co.

London, 9 *mo.* 7, 1833.

Dear Friend,—The period of my return from my toilsome pilgrimage having now so nearly arrived, (proposing to sail on the 8th prox.,) I should not now trouble thee with a letter, had I not, on my ride into town just now with that truly excellent nobleman, Lord Bexley, from his mansion at Foots-Cray, been highly gratified to find that suggestions I have for some time presented to his consideration have now assumed a form, which a *prompt* spirit of co-operation on the part of American Churchmen may render unspeakably blessed to Africa and her long oppressed offspring. I have drawn his Lordship's attention frequently to the difficulties presented by the African climate, rendering any attempts to preach the Gospel there by white men almost hopeless; and as many pious members of the Church are desirous that Africa may receive spiritual instruction, proposed to him the establishment of a manual labor college, where 100 pious young negroes might be trained for missionary labor among their brethren. I pointed out the difficulties, almost insuperable, against planting such an institution in Africa, because the climate would destroy the teachers; in the West-Indies, because the general demoralization of the whites would preclude the hope of finding persons properly qualified; in England, because the expense, and the habits the pupils would acquire, (to say nothing of the unfitness of the climate for fortifying them to endure the tropical heats,) must necessarily unfit them for missionary labors among the natives of Africa: as embracing every advantage, and avoiding those difficulties, I therefore proposed to him the establishment of such an institution in the United States. The cheapness of land—the value of labor—the greater fitness of climate—the greater certainty of selecting from our two and a half millions of blacks proper subjects of care, and above all, the numerous body of pious clergy under whose care and tuition the students would be placed, indicated the borders of the slave States as the most proper spot for its location. Nor did I forget to urge my favorite position, that both nations having deeply wronged Africa were *jointly* bound to make her reparation for those wrongs; and that if we made a *joint* effort a new bond of union would thus be formed, more closely uniting the Christians of the sister countries, and affording England facilities thereby, that she could in no other mode so fully secure. I proposed that £10,000 be raised here, and offered my services to attempt the addition of a like sum in the United States, as sufficient for the formation and permanent support of such an institution. A constant supply for the Christian instruction of our own States, Liberia, and the British dependencies both in Africa and the West-Indies, might thus be secured; and as the expense would be borne equally by the two nations, the results might be equally shared, by each party enjoying the services of half those who were ordained.

These views, when first suggested, appeared to strike his Lordship very forcibly; and now, when the friends of Wilberforce (whose decease has doubtless ere this been announced in the United States) have proposed a memorial to testify their affection, he informs me that he has, without specifying any definite object, but doubtless still with a view to this, suggested, that instead of an obelisk, a column, or a statue, the sum subscribed should be devoted to raising a more imperishable tribute,—one which both in time and in eternity should bless the negro race. If my partialities do not mislead me, no one could be devised more calculated to *unite* the white, and *bless* the sable race, than that alluded to. May I therefore beg leave to ask thy earnest consideration of the subject; and if, on consultation with thy friends, the plan appears likely to succeed, to request that you would propose to Lord Bexley, Great George-st., Westminster, as speedily as practicable, an outline of such an institution as might secure a cordial union of the friends of Africa here and in America: convinced that in the high quarters devotedly attached to the memory of that great and good man, almost any reasonable amount might be obtained to raise an imperishable tribute to his memory. It may not be amiss to add that Lord B. has handed me £50 toward building an Episcopal Chapel in Liberia, and I trust that as the other denominations have been so active in establishing places of worship there, it will not be long before you can announce to him the erection of "Bexley Chapel."

London, 9 *mo.* 16, 1833.

My much esteemed Friend,—I wrote thee by the last packet, relative to the establishment of a missionary college; and avail myself of the sailing of the present, to add, that I propose by the next (the Samson) to take passage for New-York, where I shall gladly defer rejoining my family for a day or two, if it can in any way advance so desirable an object; and should thy important avocations permit thy consulting with any clerical or lay brethren in the interim, it will be pleasing to become instrumental in advancing a measure so pregnant with good to long-suffering Africa. I have laid the plan of uniting *our* exertions with *theirs,* before several pious and judicious Churchmen, who appear to appreciate its importance. That admirable prelate, the Bishop of London, cautious in unwarily committing himself on any novel propositions, yet promised to give it his serious consideration in a manner which induces the hope that on due investigation he will cordially join in the completion of so appropriate a monument to the memory of his friend Wilberforce, who hailed with delight any approximation of the two nations toward a more fraternal and Christian union.

Flushing Institute.—This Institution is now in successful operation, its complement of pupils [eighty] being full, with one or two exceptions, and all the teachers actively engaged in their several departments. The new Professors of Languages and Mathematics are scholars of established reputation and teachers of tried experience, so that there can be no reasonable doubt that the honorable and responsible duties to which they have devoted themselves will be ably and faithfully discharged. We give below a list of the officers, which has been furnished by the Principal. From this it will appear, that for the eighty pupils, exclusive of the instructers in music, drawing, &c., there are nine competent teachers in the more substantial branches of an English and classical education; and when it is considered that none of these are supernumeraries, but all working men, and employed from three to five hours every day, it would certainly be admitted that the Institution gave every pledge for thorough and abundant instruction which any parent could desire, even if the Principal himself did not, as in fact he does, in addition to the general duty of supervision, do a full share of labor as a teacher. The tone of moral and religious principle in the Institution, as is well known, is very high: the excellence of its discipline can be understood by those only who are familiar with the details of its operations; and the time we are persuaded is not far when its equally high reputation for science and literature will be generally acknowledged, as it is already really deserved.

Rev. Wm. Augustus Muhlenberg, Principal.

Rev. S. Seabury, Professor of Theology and Intellectual Philosophy.

John Cluff, A. M., of Trinity College, Dublin, Professor of the Greek and Latin Languages.

Chas. Gill, Professor of Mathematics.

J. William Diller, Senior Instructer in Mathematics.

Manuel Fetter, Senior Instructer in Latin, Greek and Hebrew.

Beside the above there are five Assistant Instructers in the Languages and Mathematics.

Wm. Hering, Professor of Music.

T. K. Wharton, Instructer in Drawing and Writing.

The instructions in Rhetoric and Christian Ethics are given by the Principal, and in French by the Professor of Languages.

By an inadvertence, the volume of "Pious Thoughts," in the literary notices of last week, was ascribed to the same editor as the book of hymns which preceded it. It was intended to be a prominent ground of censure that the work had no responsible editor, and it was evidently, therefore, a mere inadvertence, by which the name of Mr. Leavitt was mentioned. We regret, however, that there should have been even the appearance of disrespect where manifestly none was intended.

The distance of the Editor from the city, and the hurried manner in which he is compelled to *look* at the proof-sheets, must be the apology for similar mistakes, which occur every week; but, which, as we are the only sufferers, we do not think of sufficient importance to justify the obtrusion of *errata*. Such, for instance, as *expulsion* for *expunsion*, *sanctify* for *fructify*, and *longissime quam* for *quam longissime*. When the error is at the expense of others it should be rectified. We neglected last week to credit the Presbyterian with a poetical extract from Mrs. Fry, and the Boston Recorder with the translation from the German.

We regret very much to perceive that, in the recent accident on the Rail Road, the Rev. John West, of Newport, had a leg broken, and was otherwise seriously injured. Mr. West is an intelligent, pious, and industrious clergyman; and the deprivation of his services will be felt not only in his own parish, but in others. He could be ill spared at any time, but especially now, in a congregation but recently formed. We hope soon to hear of his recovery.

We have received a Prospectus of *The Father's Magazine*, which we have directed to be left at the office for inspection.

LITERARY.

"The Dying Christian's Address to his Soul" is one of the most spirited effusions in our language, and has lately become of peculiar interest to Episcopalians from its having been admitted into their admirable collection of hymns: a collection which will long do honor to the fine taste, and sound judgment, and chastened piety of its compilers. The origin of this ode is a curious fragment in literary history. It may be gathered from the letters of Mr. Pope and others, as published in the first volume of the Literary Extracts. From that source the Editor of the Churchman, some [twelve] years ago, drew up, for a periodical of very limited circulation, the following statement, which, as the subject has now acquired additional interest for Episcopalians, he ventures to insert in the Churchman.

It is a curious fact that the ode originated, we dare not say in a misunderstanding, but certainly in a peculiar interpretation of the well-known effusion which the Emperor Adrian is said to have uttered on his death-bed:

> "Animula, vagula, blandula,
> Hospes, comesque corporis,
> Quæ nunc abibis in loca?
> Pallidula, rigida, nudula,
> Nec, ut soles, dabis jocos."

It is proper here to inform those who are unacquainted with the original that there is in that language a class of words termed diminutives, which express, in a less degree, the meaning of other words from which they are formed. Of this class there are two sorts: one of which terminates in *olus* or *ulus*, as *anima* a soul, *animula* a little soul: the other, which diminishes the force of the simple words much less than the former, ends in *oid*, as *spheroid*, a figure approaching to a *sphere*. Sometimes the meaning of one word is modified by both terminations: thus *varus* signifies a large spot; *variolus*, a pustule, or, in a more restricted sense, the *small pox;* and *varioloid*, a modification of the small pox.

In the address of Adrian the words ending in *ula* (the feminine of *ulus*) are diminutives, and it will be readily perceived that the paucity of corresponding words in English renders an exact translation of this fragment of antiquity into our vernacular tongue nearly impossible. But this is not the only difficulty: diminutives are in their nature ambiguous, and may signify at the will of the speaker, contempt, levity, or attachment. In the lines under consideration certainly no contempt is implied; but it is doubtful which of the other qualities the diminutives are intended to express. The verses chanced to be the subject of conversation between Mr. Pope and several of his literary friends, and were censured by the latter as too trifling a production for the hour of death. Mr. Pope thought differently: the words which, in their opinion, indicated levity, he regarded as expressive of affection: and thus the address, instead of being frivolous and unsuited to the occasion, was, as he thought, very pathetic and appropriate. In support of this criticism he cited, among other phrases, *virguncula bellula*, a pretty little girl; an erotic expression indicating, he thought, more tenderness of feeling than *virgo bella*. Augustus, said he, termed Horace *homo lepidus*, a facetious fellow; but it was *lepidus homunciolus*, my facetious little fellow, that indicated the Emperor's attachment to him. "In like manner," as he humorously adds in a letter to Steele, "I should perhaps be better pleased with you if you called me your little friend, than if you complimented me with the title of the greatest genius in the world."

In this frame of mind he writes to Mr. Steele, requests his opinion on the subject, and offers him the following version of Adrian's address, with permission to publish it in the Spectator.

> "Ah! fleeting spirit, wandering fire,
> That long hast warm'd this trembling breast,
> Must thou no more this frame inspire:
> No more a pleasing cheerful guest?
> Whither, O! whither art thou flying;
> To what dark, undiscover'd shore?
> Thou seem'st all trembling, shivering, dying,
> And wit and humor are no more!"

Steele, though rather skeptical as to the justice of Pope's criticism, publishes the translation, and in a subsequent letter requests his friend to favor him with an ode which a Christian might be supposed to address to his soul in circumstances similar to Adrian's.

Mr. Pope immediately replies: "I do not send you word that I will do, but I have already done what you desire of me. You have it, as Cowley says, just warm from the brain. It came to me the first moment I waked this morning: yet you will see it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but the fragment of Sappho."

Then follows the admirable ode, "Vital spark, &c.:" which forms the 191st hymn in the Episcopal Selection.

Thus did the ambiguous character of a particular class of words give rise to one of the finest efforts of human genius. The verses of Adrian possess no great merit. Their connexion, however, with an infinitely superior production renders them a literary curiosity: and though their real import remains in obscurity, yet any effort to illustrate the character of the original, will, we presume, be acceptable to the English reader. The following version is from Byron:

> "Ah! gentle, fleeting, wandering sprite;
> Friend and associate of this clay,
> To what unknown region borne,
> Wilt thou now wing thy dismal flight?
> No more with wonted humor gay,
> But pallid, cheerless and forlorn."

This translation succeeds, we believe, in preserving the ambiguity of the original; yet it is veiled with a seriousness the latter by no means warrants. For whether the diminutives express fondness or not we cannot help thinking that an air of levity is thrown over the whole piece. This apparent defect in Byron we have endeavored to supply: and our wish to convey to the English reader the spirit of the original is our only apology for presenting him with the following impoverished, but nearly literal translation. The original, we think, expresses affection mingled with levity:

> My charming, roving,* little sprite,
> O whither wilt thou wing thy flight?
> Though long a tenant of this clay,
> And ever humorous and gay;
> Yet now just ready to depart,
> How trembling, shivering, pale thou art!

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* The *vagula* of the original is supposed to allude to the doctrine of metempsychosis.

Inquiries concerning the Intellectual Power and the Investigation of Truth. By John Abercrombie. From the 2d Edinburgh edition. *With Questions for the Examination of Students.* New-York: Harpers.

It tells well for our country that new editions of Abercrombie are called for. We hope the book will not suffer from the faint praise that some journalists have bestowed on it. Writers seem to be afraid that they will lose their credit by praising such plain books on mental philosophy as Dr. Abercrombie's. They seem to take it for granted, that no work on such a subject can be learned or able that is not full of obscurity and intricacy: and when they find an author who has kept clear of all fine-spun and impertinent disquisition, and has embodied a collection of facts and truths, which he dispenses to his readers with all the ease of a lecturer in natural science, they are apt to think he is not very deep. "There is nothing here," is the reflection of an intelligent reader, 'but what I might have found out myself." True, and herein lies the beauty of the book; for there is nothing in mental science but what an intelligent mind might discover by an introversion on itself, and a diligent observation of its own powers and operations. The common idea is, that the study of mental science is valuable rather as a discipline of mind than for the acquisition of knowledge. No such thing. Ingenious disquisitions in metaphysics, and the balancing of its different theories, are a good exercise of mind, and sometimes, though not always, are good for nothing else. But the chief object of mental science, as a branch of education, is to systematize for learners facts or phenomena, which they may at any time learn and verify by their own observation. And no writer has ever yet made it answer this its legitimate end so well as Dr. Abercrombie. We are quite prepared to hear the learned world cry out of Abercrombie, as they have before done of Reid, "He is no philosopher:" which, in the mouths of those who use it, means neither more nor less than that he is too wise to gabble the jargon and be involved in the labyrinth of metaphysics. Men will not be satisfied with the simple teachings of nature; they will not believe that the path of knowledge to which she invites, however long and tedious, is yet open before them. They are not content to *learn*. They cannot seem to realize that all they can possibly do, in the world of mind, as well as matter, is to observe, to gather, and to classify facts. This Dr. Reid clearly saw and attempted, and he wrote a common sense book, and lost the title of a philosopher. Dr. Abercrombie too, has adhered to the same principle more faithfully than any who has preceded him; and he too has written a book so plain that a child can understand it—and he too of course cannot be a profound philosopher! Reader, you are mistaken. Dr. A. is a wise, and thorough, and profound philosopher, and it is conferring a solid benefit on social morals and Christian faith to introduce his works as text-books into our schools and colleges.

Another volume of the Messrs. Harper, No. 61, of the Family Library, remains to be noticed; as also two or three numbers of the Christian Library.

THE AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Eighteenth Annual Meeting of this Society was held in St. John's Chapel, on Thursday evening, the 3d Oct., in conjunction with that of the New-York Protestant Episcopal Tract Society, and the Education and Missionary Society.

The chair was taken by the Right Rev. B. T. Onderdonk, D. D., at half-past 7 o'clock, P. M.

The Annual Report of the Board of Managers was read by Dr. William H. Hobart, whereupon, on motion of the Rev. F. L. Hawks, D. D., who prefaced his resolutions by a very appropriate address in behalf of the Society,

Resolved, That although the Report of the Society does not exhibit any material increase of its distribution, nor any important diminution of its debt, yet this Meeting recognises in the fact, that the sum of *fifteen hundred dollars* has been raised by voluntary contributions, for the purchase of a set of stereotype plates of the Bible in a most desirable form, and at a greatly reduced price, in evidence of a degree of prosperity during the past year; affording ample encouragement, not to become weary in the great and blessed work of diffusing the "Word of God" in its natural alliance with the "Church of God."

Resolved, That the Report just read be published under the directions of the Board of Managers.

The exercises of the evening were preceded and concluded by devotions, conducted by the Right Rev. Chairman.

The Society was then organized under its President, Benj. M. Brown, Esq., when on motion,

Resolved, That the reading of the Minutes of the last Annual Meeting be dispensed with this evening.

Resolved, That this Society do now adjourn, to meet again for the transaction of its ordinary business at the Press Buildings, on Monday evening next, the 7th instant, at 7 o'clock.

Henry I. Seaman, *Recording Secretary.*

Pursuant to adjournment, the Society met at the Buildings of the Protestant Episcopal Press, on Monday evening, the 7th inst., at 7 o'clock; Benjamin M. Brown, Esq., President, in the chair.

The Society proceeded to elect a Board of Managers for the ensuing year. On counting the ballots, the following gentlemen were declared to be duly elected.

Benjamin M. Brown, President.
Henry Cotheal, 1st Vice President.
Oliver M. Lownds, 2d Vice President.
John Alstyne, 3d Vice President.
C. N. S. Rowland, Corresponding Secretary.
Henry I. Seaman, Recording Secretary.
Charles H. Roach, Treasurer.
Thomas Browning, Agent.

MANAGERS.

William E. Dunscomb.	William H. Beare.
Charles Keeler.	Lewis Phillips.
George C. Morgan.	Ogden Hoffman.
Lewis Curtis.	William H. Townsend.
Wm. H. Hobart, M. D.	Richard Oakley.
Meigs D. Benjamin.	Herman D. Aldrich.
Frederick De Peyster, jun.	William Betts.
G. G. Van Wagenen.	Charles J. Aldis.
William M. Benjamin.	Samuel J. Beebe.

There being no further business, the Society adjourned.

Henry I. Seaman, *Recording Secretary.*

CENTRAL BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The thirteenth anniversary of the Bible and Common Prayer-book Society of the central part of the State of New-York, was celebrated in Trinity Church, Utica, on Wednesday evening, Sept. 25, 1833.

Evening Prayer was conducted by the Rector, and an appropriate sermon preached by the Rev. Parker Adams, of New-Hartford, from 1st Tim. iii. 15, last clause.

The Society then met for the transaction of business, the Hon. T. H. Hubbard, 1st Vice-President, in the chair.

The following report of the Board of Managers was read by the Secretary.

REPORT.

In presenting their thirteenth annual report to this Society the Board of Managers desire, first of all, to express their gratitude to Him, "from whom all holy desires, all good counsels, and all just works do proceed."

He has graciously been pleased to bless their humble efforts to promote the welfare and prosperity of his Church during the past year. Since the last anniversary, it appears, from the Agent's report, that 338 Prayer-books and 6 Testaments have been gratuitously distributed, and 28 Prayer-books sold. Which added to former years makes the whole number of sales and distributions, since the Society was formed, 4342.

The Treasurer reports that the balance of funds on hand, at the commencement of the year, was	$192 85
Received from parishes in connexion,	36 00
Interest on bond and mortgage,	70 00
Total amount of funds,	$298 85
Of this there have been paid for books,	141 25
Leaving a balance on hand of . .	$157 60
There is also due from the Agent, . .	52 38
Making in all	$209 98

of available for meeting the current expenses of the coming year.

It further appears from the Agent's report, that there are 3 Bibles, 54 Testaments, and 131 Prayer-books in his hands belonging to the Society. Our distributions have been made to 13 parishes in 8 counties.

If distant parishes, which for so many years have been benefited by this Society, would be more punctual in paying their annual assessments, and evince a more lively interest in its concerns by being represented at our annual meetings, a much greater amount of good would doubtless be accomplished. As it is, those who have taken an active interest in this Society's affairs, from the first—and there are a few such—have every reason to be encouraged to renewed zeal and effort. Let them continue, as in years past, diligently to plant and water,—always looking to God for a blessing on their labors, and he will assuredly "give the increase."

Respectfully submitted by order of the Board,

B. Dorr, *Secretary.*

EPISCOPAL CHURCH.

Service continues to be regularly celebrated by the Rev. T. S. Brittan, every Sunday morning, afternoon, and evening, at the usual hours, at *Randoll's Long Room*, corner of Broadway and Bleecker-street. Entrance from Bleecker-st.

November 12.

Calendar.

November 17.—24th Sunday after Trinity.
——— 24.—25th Sunday after Trinity.
——— 30.—St. Andrew.
December 1.—1st Sunday in Advent.
——— 5.—Thanksgiving.

INTELLIGENCE.

DOMESTIC.

Ordination.—At an ordination held in Trinity Church, in this city, on Friday, November 8, by the Right Rev. Bishop Onderdonk, the Rev. Richard C. Shimeall, Deacon, Minister of St. John's Church, Canandaigua, Ontario county, was admitted to the Order of Priests. The Morning Prayer was read by the Rev. Lewis P. Bayard, Rector of St. Clement's Church, New-York, (who also presented the candidate,) and the Lessons by the Rev. Francis H. Cuming, Rector of St. Paul's Church, Castleton, Richmond county; and the Exhortation delivered by the Bishop. There was also present, and assisting in the laying on of hands, the Rev. Robert Dyce, a Presbyter of the Protestant Episcopal Church of Scotland. This was a peculiarly gratifying circumstance. The Scotch Episcopal Church proved the best friend of ours, by giving consecration to our first Bishop, when the boon could not be obtained, where it was naturally first sought, at the hands of our mother Church of England. The union, therefore, of the clergy of the Scotch Church, and of our own, in solemn religious rites, must ever be invested with special interest.

Confirmation.—On the twenty-third Sunday after Trinity, November 10th, 34 persons were confirmed in St. Ann's Church, Brooklyn, L. I., by the Bishop of this Diocese.

Clerical Changes.—The Rev. Mr. Cook, lately ordained Deacon by the Right Rev. Bishop Griswold, has taken charge of the new parish at Lonesdale village, Rhode-Island.

Rev. Francis Peck has taken charge of the new parish at Waterford village, same State.

Rev. William H. Rees has resigned Trinity parish, Elkton, Md., and accepted the Rectorship of St. David's Church, Radnor, Delaware county, and St. Peter's Church, Great Valley, Chester county, in this State.—*Epis. Rec.*

The Rev. R. C. Shimeall has received and accepted the invitation from the vestry of St. John's Church, Canandaigua, Ontario Co., New-York, to become their Rector; and will enter upon the duties of the parish (*Deo volente*) on the 17th prox.

At a recent meeting of the Missionary Board of the New-York Protestant Episcopal Education and Missionary Society, the following Missionary stations, and Missionaries were appointed.

Albany county, Cohoes. The Rev. Cyrus Stebbins.

Alleghany county, Angelica (and *Dansville, Livingston county.*) The Rev. Lewis Thibou, jun., Deacon. *Hunt's Hollow,* (and *Mount Morris, Livingston county.*) The Rev. Thomas Meachem.

Broome county, Harpersville. The Rev. David Huntington.

Cattaraugus county, Ellicottville and *Olean.* The Rev. Alexander Fraser, Deacon.

Cayuga county, Moravia. ——

Chatauque county, Fredonia. The Rev. George S. Porter. *Mayville* and *Westfield.* The Rev. Rufus Murray.

Chenango county, Greene and Guilford. The Rev. Francis Tremayne, Deacon. *New-Berlin* (and *Burlington Flats, Otsego county.*) The Rev. Edward Andrews. *Sherburne* and *Norwich.* The Rev. Liberty A. Barrows.

Clinton county, Plattsburgh. The Rev. Joseph H. Coit.

Cortlandt county, Homer. The Rev. Henry Gregory.

Delaware county, Delhi. The Rev. Orange Clark. *Hobart.* The Rev. William Allanson, Deacon.

Genesee county, Le Roy. The Rev. Kendrick Metcalf. *Warsaw.* —— ——

Greene county, Cairo. The Rev. Ephraim Punderson. *Durham.* The Rev. James Thompson. *Windham.* The Rev. Origen P. Holcomb.

Herkimer county, Fairfield and *Norway.* The Rev. William M. Weber, M. D.

Jefferson county, Brownville and *Watertown.* The Rev. Ezekiel G. Gear. *Sacket's Harbor.* The Rev. Amos C. Treadway.

Lewis county, Turin. The Rev. Amos G. Baldwin.

Livingston county, Geneseo. —— —— *West Avon.* —— ——

Madison county, Perryville. The Rev. Beardsley Northrup.

Montgomery county, Amsterdam, (and *West Charlton, Saratoga county.*) The Rev. Moses Burt.

Niagara county, Lockport. —— —— *Niagara Falls* and *Lewiston.* The Rev. Robert Davies, Deacon.

Oneida county, Holland Patent. The Rev. Marcus A. Perry. *Oneida Castleton.* The Rev. Solomon Davis. *Oriskany* and *Rome.* The Rev. George Fiske.

Onondaga county, Geddes. The Rev. Richard Salmon. *Jamesville* and *Pompey.* The Rev. James Selkrig. *Manlius* and *Fayetteville.* The Rev. Algernon S. Hollister. *Onondaga Hill.* The Rev. Seth W. Beardsley. *Skaneateles* and *Marcellus.* The Rev. Joseph T. Clark. *Syracuse.* The Rev. Palmer Dyer.

Ontario county, Richmond and *Centrefield.* The Rev. Ravaud Kearny.

Orleans county, Medina. The Rev. James O. Stokes, Deacon.

Oswego county, Constantia. —— —— *Oswego.* The Rev. John McCarty.

Otsego county, Cherry Valley. The Rev. Frederick T. Tiffany. *Richfield* and *Exeter.* The Rev. Orsamus H. Smith. *Unadilla,* (and *Bainbridge, Chenango county.*) The Rev. Norman H. Adams.

Queen's county, Cold Spring Harbor. —— ——

Saratoga county, Mechanicsville. The Rev. James M. Tappan. *Saratoga Springs.* The Rev. Deodatus Babcock.

Seneca county, Seneca Falls. The Rev. Jesse Pound, Deacon. *Waterloo.* —— ——

Steuben county, Hammond's Port and *Bath.* The Rev. William W. Bostwick.

St. Lawrence county, Heuvelton. —— —— *Potsdam.* —— —— *Waddington* and *Morristown.* The Rev. Aaron Humphrey.

Suffolk county, Setauket and *Islip.* The Rev. Charles Seabury.

Sullivan county, Monticello. The Rev. Edward K. Fowler.

Tioga county, Big Flats and *Catherine Town.* The Rev. John D. Gilbert. *Elmira.* The Rev. Thomas Clark. *Richford.* The Rev. Lucius Carter.

Tompkins county, Ithaca. The Rev. James D. Carder.

Ulster county, Kingston. The Rev. Reuben Sherwood.

Washington county, Granville. The Rev. Reuben Hubbard. *Hampton.* The Rev. Moore Bingham.

Wayne county, Palmyra and *Lyons.* The Rev. William Staunton, Deacon. *Sodus.* —— ——

The stations at Delhi, Unadilla and Ithaca, to be continued only until the first of April, and that at Hobart, until the first of October, next.

We regret to learn that the continued deficiency in the funds prevented the Board from the appointment of new missionary stations in places greatly requiring that aid, and holding out the fairest prospect of its successful application; and that unless that deficiency be speedily remedied, a still further curtailment of the society's operations will be inevitable.

At a meeting of the Convention of the Eastern Diocese, it was agreed to raise a sum sufficient to make the Bishop independent of a parish.

Theological Seminary, Gambier, Ohio.—The Episcopal Theological Seminary connected with Kenyon College was opened this day, November 1, under the direction of the following professors:—

Rt. Rev. Charles P. McIlvaine, D. D., President, and Professor of Church Government and Pastoral Duties.

Rev. William Sparrow, A. M., Milnor Professor of Systematic Divinity and Ecclesiastical History.

Rev. Joseph Muenscher, A. M., Professor of Sacred Literature.

The following is the *Course of Studies* assigned to the several classes in the institution, for the current year:—

With the Professor of Sacred Literature, the Junior Class will study Stuart's Hebrew Grammar and Hebrew Chrestomathy, Winer's Grammar of the New Testament, and the first three Gospels in the original. They will also critically review Greek Grammar. In Sacred Exegesis the Students will be carried through the Historical Books of the Old Testament and the first three Gospels in the New Testament arranged in harmony. In pursuing the interpretation of the Old Testament the authorised English translation will be used at recitation, while reference will be made, whenever it is necessary, to the original Hebrew and to the Septuagint Greek version. The Students will be expected to consult the most approved Commentaries and present the results of their investigation.

The Middle Class will study with the same Professor, the Selections from the Hebrew Bible embraced in Stuart's Course of Hebrew Study, vol. 2, and attend to the interpretation of the books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, in the Old Testament, and of the Epistle to the Hebrews, in the New Testament.

The Senior Class will study critically the Prophetical Books of the Old Testament, and St. Paul's Epistle to the Romans.

With the Professor of Systematic Theology, the Junior Class will study Natural Religion and Christian Evidences, using the first volume of *Horne's Introduction* as the text-book on the latter branch, with the occasional study of the authors quoted or referred to by Horne. They will also study with the same Professor, Sacred History down to the Christian era, using *Jahn's Hebrew Commonwealth*, with constant reference to the Bible, *Stackhouse, Shuckford, Prideaux, Russel, &c.*

The Middle and Senior Classes will study Christian Theology systematically and by subjects, with daily reference to the authors who have best treated the several doctrines, *Pearson on the Creed* and *Burnet on the Thirty-Nine Articles* especially, being thoroughly read. Ecclesiastical History they will continue down from the Christian era in *Mosheim*, conjointly with *Milner's History of the Church*, resorting to other writers for more copious information in relation to particular periods.

All the classes will be required to compose and read at stated times, dissertations on the subjects they are studying. During the whole course all the Students in the the Seminary will be exercised in Elocution and the composition of Sermons. The studies to be pursued with the Professor of Church Government and Pastoral Duties, coming in at the end of the course, will be announced in due season.

Laying of the Corner-stone of St. Peter's Church, Tecumseh.—On the morning of Thursday, the 10th inst. the villagers of Tecumseh assembled on the ground appropriated for the purpose, to witness and join in the ceremony of laying the corner-stone. This was an event novel in the wilderness. And when we reflect, that, but ten years ago, in the fall of 1823, the first white man had penetrated into the borders of Lenawe, discovered the richness of its soil, and explored the Raisin from its source to its junction with the Lake; when we carry our recollection back to the scenes of the last war, and call to memory the bloody massacre at the mouth of the river; when we look around our village limits, and mark the still remaining vestiges of savage festivity and rejoicing,—the deep indented circle that reminds us of the savage war dance,—and now observe our rising village, and our smiling farms; and, superadded to all, the Gospel of peace and good will to men supplanting the horrid rites of Indian superstition,—the erection of a Church in such a place and under such circumstances, must seem an event deeply interesting, not only to ourselves, but to our Christian brethren in more favorable localities.

The Right Rev. Bishop Chase, and the Rev. Mr. O'Brien of Monroe, and the Rev. Mr. Searle of Detroit, had been invited to participate, and the ceremony was delayed, until after the arrival of the Eastern stage, under the hope, that their presence might add to the impressive solemnity of the services. After the parishioners had convened, the following order of music and other services was observed. The choir sung with thrilling effect the beautiful Hymn, 1. "Come ye disconsolate." Then, after prayer by the Rev. Mr. Lyster, that gentleman proceeded to lay the corner-stone, which had been prepared in a suitable manner. This duty being performed, the Rev. Mr. Lyster pronounced in a most affecting manner an eloquent discourse. Great injustice would be done the cause of religion in the wilderness, should the writer of this article undertake to give an outline of the address: and the Rev. Mr. Lyster having politely complied with the request of the Building Committee, to furnish a copy, that duty is rendered unnecessary. It was listened to with profound attention, and although the day was uncomfortable and blustering, the spectators, among whom were a number of ladies, discovered no disposition to retire, but all was anxious interest in the subject matter to which the Rev. Gentleman had directed their attention.

The address was followed by the Hymn, 4. "Like Noah's Weary Dove." 5. Some further appropriate remarks by Mr. Lyster. 6. By the choir, Hymn "From Greenland's Icy Mountains." 7. Prayer by the Rev. Mr. Wells of the Presbyterian Church. The whole ceremony and solemn services closed by the benediction of the Rev. Gentleman, Mr. Lyster.

When our brethren, in the East, surrounded by the comforts of wealth and plenty, and blessed with the Church privileges, which older settlements confer, peruse this brief outline of our attempt on the waters of the Raisin to erect a temple to the Lord, we trust that they will feel disposed to second our efforts, by their prayers to the great Architect of the universe, by whom all things were made, and who guides with wisdom and justice the destinies of the children of men.—*Detroit Journal.*

It is stated that Dwight's System of Theology has passed through thirty editions in England, and through eight in this country.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *ten dollars* from "*A Friend to the cause of the Church,*" for the relief of the Church at Pensacola. The Agent is not in possession of the information necessary to comply with the request of the donor, but will communicate that request to the Secretary of the Society in Philadelphia.

The Agent has also received this day a box from the American Tract Society, containing a copy of each of the publications of that institution for the use of the Mission at Green Bay; likewise a box per Union Line from Philadelphia, contents not communicated.

James Swords, *Agent, &c.*

November 13, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

From the Committee of the Epiphany, by the hands of H. P. Robertson, Esq., contributed by the following persons:

From Mr. John Redley, . . .	$25 00	
" " Frederick R. Lee, . . .	25 00	
" " Moses Beadel, . . .	25 00	
" " Edward R. Beadel, . .	25 00	
" " John W. S. Hows, . .	25 00	
" " Arnot Fink, . . .	25 00	
" Miss Eliza Lee, . . .	10 00	
" Mr. William Lee, . . .	5 00	
" " William P. Slosson, . .	5 00	
" " Billings, Halsted & Mathews,	10 00	
" " Whiting & Swain, . .	10 00	
" " Matthias Wall, . . .	5 00	
		195 00

The following, (making the sum of $300,) acknowledged in the Churchman October 12, as received by Henry P. Robertson, was contributed by

Gideon Lee, . . .	100 00	
Henry P. Robertson, . . .	100 00	
D. W. Townsend, . . .	10 00	
H. Van Wagenen, . . .	10 00	
D. A. Cushman, . . .	10 00	
Friends to the cause, by the hands of Daniel Bartenett,	70 00	
	$300 00	
From Mr. D. Wells, a contribution of the congregation of the Epiphany, . . .		5 00
By the Committee of Grace Church:—		
From Mr. James Boggs, . . .	50 00	
" " Henry Rogers, . . .	20 00	
" " J. S. Schermerhorn, . .	10 00	
" " James Van Nostrand, .	10 00	
" " John Van Nostrand, . .	10 00	
" " Richard Ray, . . .	10 00	
" " John Ferguson, . . .	10 00	
" " Archibald Rogers, . .	10 00	
" " P. G. Arcularius, . .	5 00	
" " Charles Hunt, . . .	5 00	
		140 00
		340 00
For the other objects of the Society, collections of the congregation of the Epiphany in August, September, and October,	37 81	
Do. of the congregation of the Church of the Holy Evangelists, in October, .	61 19	
		99 00
		$439 00

L. Phillips, *Treasurer.*

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society, gratefully acknowledges the receipt of the following sum, viz.

1833. *Missionary Disposable Fund.*
Nov. 11. A donation from Jacob Shatzell, Esq., $500 00

Benjamin M. Brown, *Treasurer,*
Butchers' and Drovers' Bank, Bowery.

November 13, 1833.

N. Y. AUXILIARY BIBLE AND COM. PRAYER-BOOK SOC.

The Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, gratefully acknowledges the receipt of One Hundred Dollars—a donation from Mr. Jacob Shatzel, to the disposable funds of the Society.

Charles H. Roach, *Treasurer,*
No. 4 Cedar-street.

New-York, Nov. 12, 1833.

CITY MISSION.

From the mite box of a family of children of Grace Church for the Union Place Sunday School, $6 00.

John McVickar, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 14th, from the following persons, viz:—

Rev. Lucius M. Purdy, 2, *with remit*—Rev. Robert Shaw—J. Lee—E. Seely, Postmaster—H. & E. Phinney & Co.—Rev. Seth Davis.

PRIVATE TUITION.

A Clergyman of the Protestant Episcopal Church, residing in the State of New-Jersey, and in a delightful and healthy situation on the Delaware, to which there is a daily communication, in six hours from New-York, and in two from Philadelphia, both by rail-road and steam-boats, proposes to receive into his family six young gentlemen, not under eight years of age, to prepare them for College, or to complete their education by a thorough course of classical and English studies.

For the address, or further particulars and references, apply at this office.

TERMS.

For Board, Lodging, Washing, Mending, and Tuition, $250 per annum, payable half-yearly. French and Spanish are extra charges, at $6 per quarter. Each Scholar is to provide his own bedstead and bedding, with six towels and a silver fork and spoon, which will be returned on the Scholar leaving. There will only be one vacation in the year, viz. from 1st August to the second Monday in September. No Scholar will be received for a shorter period than six months. The Tuition Bills to be paid at the end of each half-year.

References—Right Rev. Bishop White, Rev. Dr. Abercrombie, William Meredith, Esq., Philadelphia; Right Rev. Bishop Doane, New-Jersey; Right Rev. Bishop Onderdonk, Rev. Dr. Wainwright, Rev. Dr. Berrian, New-York.

From the Spanish poem, Coplas de Manrique, as translated by Professor Longfellow, of Bowdoin College.

O world! so few the years we live,
Would that the life which thou dost give
Were life indeed!
But O, thy sorrows fall so fast,
Our happiest hour is when at last
The soul is freed.
Our days are cover'd o'er with grief,
Our sorrows neither few nor brief
Veil all in gloom;
Left desolate of real good,
Within this cheerless solitude
No pleasures bloom.
Thy pilgrimage begins in tears,
And ends in bitter doubts and fears,
Or dark despair;
Midway so many toils appear,
That he who lingers longest here
Knows most of care.
Thy goods are bought with many a groan,
By the hot sweat of toil alone,
And weary hearts;
Fleet-footed is the approach of wo,
But with a lingering step, and slow,
Its form departs.

* * * * * *

"O death, no more, no more delay;
My spirit longs to flee away,
And be at rest;
The will of heaven my will shall be,—
I bow to the divine decree;
To God's behest.
My soul is ready to depart,
No thought rebels, the obedient heart
Breathes no sigh;
The wish on earth to linger still
Were vain when 't is God's sovereign will
That we shall die.

"O Thou, that for our sins didst take
A human form, and humbly make
Thy home on earth;
Thou, that to thy divinity
A human nature didst ally
By mortal birth,—
And in that form didst suffer here,
Torment, and agony, and fear,
So patiently;
By thy redeeming grace alone,
And not for merits of my own,
O, pardon me!"

As thus the dying warrior pray'd,
Without one gathering mist or shade
Upon his mind,
Encircled by his family,
Watch'd by affection's gentle eye
So soft and kind,
His soul to Him who gave it, rose:—
God lead it to its long repose,
Its glorious rest!
And though the warrior's sun has set,
Its light shall linger round us yet,
Bright, radiant, blest.

Vermont Chronicle.

EDUCATION.

EDUCATION.

"Education" will hereafter be adopted as a general heading, of more extensive application than "Sunday Schools," and yet proper to comprise all matter which may be referred to the latter.

In the course of duties resulting from his connexion with the Institute at Flushing, the Editor of the Churchman had occasion to translate the following from *Le Semeur*, a religious periodical of orthodox character at Paris. He now submits it to the readers of the Churchman as a fit accompaniment for the leading editorial article, in the paper of this week, on the State of Religion in France. It is written with spirit and ability; exhibiting sound Christian truth in a vein of chastened philosophy and a style of fervid eloquence. It certainly is among the happy "signs of the times" that God is raising up such advocates for his cause in the heart of the French empire. The prevalence of these views will tend, under the blessing of God, to prepare the way for such a political regeneration as a Christian statesman would desire.

When the artist takes the chisel to shape the block of marble and produce a masterpiece of art, he has already conceived in his imagination the model, more or less perfect, which he proposes to realize. The more clearly this model presents itself to his mind, the more faithful will be the copy; the more noble the model, the more elevated and full of grandeur, spirit and life, the more also will the work in which it is to be manifested bear the impress of true beauty.

It is the same in education. In the presence of the natural man, brute, unformed, still enveloped in darkness and offering barely the rudiments of what he is intended to become, should be placed the heavenly model of the new man, of the perfect man, of the man whose faculties are unfolded and regenerated in the image of God. This model, in the mind of him who attempts to educate others, should be clear and distinct. He ought incessantly to contemplate the spirit of it, all beaming with divinity, under a human form. He ought to seize on it so vividly, to embrace it with so much faith, with so much love, that to offer a faithful and living copy of it in himself and others, should be the ardent desire of his soul, the life of his life. In this way alone can he become an artist in moral and religious education: on this condition alone can he achieve full success in a pursuit more holy and more exalted than any of which the highest power of genius, under the guidance of a worldly spirit could ever conceive.

Now has this model been in any degree defined? Since without it true education is impossible, is the conception and the contemplation of it the exclusive prerogative of genius? Is it not within the reach of all who need it? Among so many fathers and mothers; among the number of thoso who are employed in the instruction of youth, is it only the gifted few to whose inventive imagination this model is displayed?

No, blessed be "God who wishes all men to be saved and to come to the knowledge of the truth," it is not so. If he has granted to but few the gift of genius, which can rise to the contemplation of ideal perfection in the arts and sciences of the world, he has placed within the reach of all the perfect model of the new man, after which we are encouraged to form our own characters, and the characters of those whom he has intrusted to us. This model is in his Son, "who is the image of the invisible God, the brightness of his glory, the express image of his person;" the incarnation, in human form, of the word, and the light, and the life of God. "The Word," says St. John, "has dwelt among us, full of grace and truth, and we have seen his glory, the glory as of the only begotten of the Father; and we have all received of his fulness, grace upon grace."

The model at once of the divine and human nature perfectly developed, of man without spot, of the spiritual man living in entire conformity with the divine laws of his being, Jesus Christ, in the admirable unity of the two natures, is the end of education, as he is "the end of the law." From his early years "he increased in stature, and wisdom, and in favor with God and man." "He committed no sin, neither was guile found in his mouth." Anointed with the Holy Spirit and with truth, he went from place to place doing good; honoring his Father; seeking not his own glory nor human applause; nor even doing his own will, but the will of his Father who sent him. He has left us an example that we should follow his steps; and the traits of his heavenly character, whether we contemplate it as a whole or in its several parts, appear in a light the most simple and the most attractive. In the recesses of his immaculate soul, as on the altar of the sanctuary, burns the sacred fire of sentiment and love. All that is engaging and lawful in natural sympathy; all that is delicate and pure in moral sentiment; all that is devoted and fervent in an intimate intercourse with God, I find in him without alloy. His intelligence, beaming with light, like that of his Father in heaven, beholds all things, penetrates all without effort, and spreads over all a living light. His imagination, chaste and fertile, easily discovers, in all the works of nature, the emblems of spiritual things; his word is clear and penetrating, full of life and grace and authority; his will neither wayward nor selfish, neither weak nor corrupt, always energetic, disinterested, full of faith and devotion, performs, by a perpetual sacrifice, the will of the eternal God. In him nothing is forced, nothing exaggerated, nothing impetuous, nothing strained, nothing feeble, nothing imperfect. In fine, we behold in him all the elements of humanity, perfectly harmonized and vivified by the incarnate Spirit of God.

And this ideal nature, by union with which alone our fallen nature can be renewed and elevated, is placed within the reach of children and adults, of the strong and the weak, the rich and the poor, the wise and the ignorant, the happy of this world and the miserable. It contains in itself a heavenly virtue, a divine sap, which, received into the human soul, restores and unfolds the vital principle, corrects it, and impregnates its faculties, revives its original strength and activity, and causes it to bring forth fruit abundantly for the present life and the life to come. Well, then, might the God-man, in the conscious possession of his heavenly life and his renovating power, exclaim, "I am the true vine and ye are the branches. Abide in me and I shall abide in you. As the branch cannot bear fruit of itself except it adhere to the vine, neither can ye except ye adhere to me. I am the vine, ye are the branches: he who abides in me, and in whom I abide, brings forth much fruit; for without me ye can do nothing."

In fine, it is only by this union of the understanding and the heart; of principle and feeling; of the will and life with Jesus Christ; that we can ever hope to see accomplished, in all its fulness and regularity of proportions, on the one hand the legitimate development of all the faculties of our nature, on the other the regeneration of all its tendencies. Wherever this union with God in Christ is wanting, there the principle of death, which comes by sin, is fixed, and grows and triumphs; corroding the soul like gangrene, poisoning its fruits, or destroying them in the germ.

Fathers and mothers who read these lines, men of every condition and every class, who are destined to conduct the education of others, to form the character, the head and the heart, either of your own children, or of the children whom others have intrusted to your care, to whom, let me ask, will you conduct them, if not to Him who has said, "Suffer little children to come unto me?" On what model will you form them, if not on His who has committed no sin? To whom will you go, if not to Him "who has the words of eternal life?" Whom, in fine, will you choose for your guide and your master, if not Him who has said, "I am the way, the truth and the life; no one cometh to the Father but by me; learn of me for I am meek and lowly in heart."

It is a grave and serious consideration, that the education of man must be begun by himself; and, in like manner, he who hopes for success, however small, in the education of others, must first commence with himself. Here again Jesus Christ is our model. "Holy Father," he says in his sublime prayer, "I sanctify myself in order to sanctify those whom thou hast given me." Thus always our guide and our master; ever ready to enlighten and direct us; our unfailing model in theory and practice, Jesus, such as he lived in Judea, such as he appears in the Gospel, such as he now lives from age to age, is, on the one hand, the true and unchanging model of the perfect teacher, and on the other the ideal model, manifested and realized on earth, of the new man, which, both in ourselves and our pupils, should rise on the ruins of the old.

The result is, that to be ourselves true Christians, and to render others true Christians, is the really necessary object in the art of education.

It remains now to inquire whether this art, the most important of all, is one merely of imitation; whether, in order to form Christian character in ourselves or others, to give birth to the new man and the new creature, to arrive at the perfect stature of Christ, and to be of the same plant with him, it suffices to know the ideal model which is Jesus himself, and to aim at producing the copy unconditionally and in the independent exercise of our own strength.

To view the subject in this light would be an error too gross to be passed over in silence. Truly, it is not the old man himself who can change himself and transform himself into the new. This is not the province of him who must aim to annihilate himself in order to make room for the new creature. To destroy the carnal man, and to regenerate us in the image of Christ and God, pertains exclusively to the Spirit of Christ and God.

Now, it is necessary, on the one hand, that the teacher feel himself the need of this Spirit of God and Christ; and on the other, that he inspire the hunger and thirst of it in the bosom of him whom he would educate. In the master, as well as in the pupil, this need of the Spirit from on high, this thirst of regeneration, spiritual, moral, intellectual, supposes, as an indispensable requisite, the consciousness of imperfection and error, of weakness and of sin, of the deadly malady which preys upon us, and of its disastrous consequences. It supposes that humble "godly sorrow which leads to repentance;" the vivid perception of the difference between the old man whose galling yoke we feel, and the new man to the perfect liberty of which we aspire.

To experience clearly in himself, and to produce in the souls of his pupils the dispositions which we have just described, is the first step in a truly regenerative education. And this step, in order to be taken, demands, before all things, the knowledge of God and his law; a scrupulous self-examination by the light of that law which gives the knowledge of sin; and, moreover, the study and contemplation of the divine example of Jesus, the ideal model of the new man, who, is "come not to destroy the law but to fulfil."

In pursuing this path, which is that of the economy of Providence in the education of our species, the master and pupil will speedily arrive at that point, (*au reveil*,) at which conversion commences; at that fear of God, which is the beginning of wisdom; at that repentance, which is the fruit of fear and suffering, before it can spring from love; in fine, to that burning thirst of free pardon, which results from the deep and experimental conviction of our own depravity, and of the purity of the Holy of Holies. Arrived at this point, the soul receives with humility, with faith and gratitude, the true Gospel, the emphatically good news, the amnesty from on high, the certain assurance of that free pardon for which it sighs, of every claim to which, on the ground of merit, it feels itself utterly destitute; the benefit of which Jesus secures to it, if by faith it adheres cordially to his sacrifice, and which restores it, as a heaven-born child, to the favor of its Father and its Judge.

The pardon in Christ once accepted by the soul of the sinner, the peace of God flows within as a balm healing its wounds and restoring it to health and joy. The spirit of adoption, whereby we call God our Father, the Holy Spirit of God and Christ breathes over the soul and renews it; gratitude and love take the place of servility and fear; obedience succeeds to rebellion; the ice of selfishness is dissolved, and the man is born again, flourishes anew in all his faculties; for "the sun of righteousness has arisen upon him with healing in his beams." As the tender flower opens its blossom to the lamp of day, and inhales the light and heat which are diffused through it, to nurture it and to beautify it with tints and fragrance, so the children of men, once become Christians, turn their heart, their intelligence, their desires and affections toward the fountain of spiritual light, and absorb its heavenly radiance.

O my Divine Master! it is by prayer that all these wonders are wrought; it is by prayer, indispensable prayer, that the soul of the father and the child, of the teacher and the pupil, of the pastor and the flock, aspire after, receive and grow in the heavenly life, of which thou art the source. Lord! teach us how to pray! Give us freely this life, and then we shall be able truly to imitate thee; then, indeed, the transformation of the fallen into the regenerated being will commence, and proceed effectually and for ever; then the living copy of that perfect model which God offers us in thee, O Saviour of souls! will produce and perpetuate itself. Saviour, teach us thyself, by thy Holy Spirit, to disrobe ourselves of the old man, which is corrupt according to the deceitful lusts, and clothe us with the new man, after the image of God thy Father!

SCHOLARSHIP.

It is not scholarship alone, says Dr. Chalmers, but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanics' institutes, or even of primary or elementary schools, for building up a virtuous and well-conditioned people, so long as they stand dissevered from the lessons of Christian piety. There is a charm ascribed to the scholastic system of Scotland; and the sanguine imagination is, that by importing its machinery into England and Ireland, it will work the same marvellous transformation there on the character of their people that was experienced among ourselves. But it is forgotten, that a warm and earnest Christianity was the animating spirit of all our peculiar institutions, for generations after they were framed; and that wanting this, they can no more perform the function of moralizing the people, than skeletons can perform the functions or put forth the faculties of living men.—*Troy Press.*

CHURCH HISTORY.

HISTORICAL SKETCH OF ST. PETER'S CHURCH,

Auburn, Cayugu Co., N. Y., from its Organization.

The first settlement of this village, then embraced in the military township of Aurelius, was made by John Hardenburgh, in the year 1793 or 1794. Not long after him William Bostwick, a most liberal and enterprising man from Connecticut, that prolific hive of valuable population for the then "very far west," made his lodgment on the west side of the outlet of the Owasco Lake, and as the writer has been informed, felled the first tree, laid low by a settler, with his own hands, on the lot that is now occupied by a very large proportion of the village. This man, with a few others who followed him, in and near the then rude settlement, held a devoted attachment to the Protestant Episcopal Church. Such however was the paucity of numbers around him, really attached to this communion; and such was the prejudice that prevailed toward it, as a "sect every where spoken against," that for a long time the idea of organizing an Episcopal congregation did not enter their minds. The few Churchmen in the vicinity being men of excellent character and habits, held their rank in society and were accredited as valuable citizens. They attended the only religious services then found here, and conducted as religious men, in the desire to promote the prosperity of sound piety and good morals. These services were for years attended in the *large room* of Mr. Bostwick's house, which was devoted to the accommodation of travellers. This room was by turns a court-house—a church—a ball-room, and a convenience fer various uses, to which an infant settlement might wish to appropriate it. Mr. Bostwick, on the organization of a Presbyterian or Congregational society, was made a trustee, and in that capacity served the society with great fidelity and advantage, always, however, declaring his attachment to the Episcopal Church and services, and always enjoying the respect and affection of those who, though different in faith from himself, regarded him as an excellent man.

In process of time it happened that in the absence of the minister, who then was, it is believed, the only teacher here in spiritual things, Mr. Bostwick, aided by another, read the service of the Episcopal Church and sermon, in the usual place of meeting. This was done by a general wish of the people; but on the return of the minister a great change was soon produced. The sermon on the subsequent Sunday was a severe rebuke to the worthy men who had dared before the population of the then small village, to read the Liturgy of the Protestant Episcopal Church. This undeserved assault upon the usages and principles of his communion, and his well-meant attention to the duty of public worship, at once created a division from the then established order of things, and resulted in the organization of an Episcopal congregation, under the name of

ST. PETER'S CHURCH.*

This organization took place in July 1805; when the following persons were the elected Wardens and Vestrymen. Wm. J. Vredenburgh and Doctor Hachaliah Burt, *Wardens*. Thomas Jeffries, Jonathan Booth, Timothy Hatch, William Bostwick, J. Higby, Joel Lake, John Pierson, and Ebenezer Phelps, *Vestrymen*. Of these men, it is believed all are dead except the junior warden and Mr. Booth, who then resided, as he now does, at Skaneateles. Though this organization took place in 1805, there was before this a congregation collecting and enjoying occasional services under the care of the Rev. Davenport Phelps, the first Missionary of the Church who ever made any considerable stay in this part of the State. This worthy man presided at the meeting just mentioned, and was for a long time a most efficient and useful clergyman, though his residence being at Geneva, he was not able to be here only for occasional duties, which he most faithfully discharged. The first recorded baptism is dated in November 1803; at which time a parochial record seems to have been commenced, it is presumed by Mr. Bostwick, whose second son is the first-named subject, and now a member of the vestry. This baptism was administered by the Rev. Mr. Phelps, before mentioned, and whose usefulness to the Church in this quarter of the Diocese will be seen and felt for many years to come.

From he above date to July 1826, the recorded baptisms of the congregation of St. Peter's Parish were, adults 27, infants 126.

It should be here remarked, that the only missionaries in the section of the Diocese not being settled ministers, and extending their various and great labors over a large portion of what was then a deep forest, dotted here and there with a clearing and a log house, and once in many miles the *prospect* of a little town at some distant day, recorded, if recorded at all, their various acts of baptism, marriage and burial in the register most central to the sphere of their labors. Hence it is that the register before named has preserved the earliest official acts of the clergy for many years. The registered adult baptisms of the parish, from November 1803, to July 1826, were 27; infants 126—total 153.

Adult baptisms by the writer of this, from July 17, 1826, to the aopointment of his successor, 34; infants 80—total 114,—making in the last seven years *more* adult baptisms, and almost as many infant baptisms as had been celebrated in the congregation for 23 years preceding.

The number of communicants reported to the late rector by the clerk of the vestry, himself a communicant, as in the parish when he entered upon his charge, was 35, The additions to the communion by the writer, during the seven years of his service, were 60, and by removals to the place 34—making the additions 94. In the same time the losses of communicants by death and removal from the place have been 37.

The marriages during the above period of seven years have been 35. The interments of the same time in the cemetery of St. Peter's have been 42, and 24 attended in other yards.

The congregation had undergone a great variety of fluctuations prior to July 1826—and for a considerable time had seen very few attendant upon public worship. This writer has been often assured that for a considerable time before his services commenced, it was rare, even in fine weather, to see more than 50 at the church. The attendance for the last four years has seldom fallen below 150 in good weather, and on most occasions for two years past 250 persons have formed a frequent congregation, and not seldom this number has been considerably exceeded.

It will be gratifying to the friends of the Church to perceive that in the last seven years the number of attendants upon her services has increased in a ratio of 5 to 1, while the population of the village has in the same time advanced in the proportion of little more than one-fourth.

Of the clergymen who have statedly officiated in the parish, the first place is due to that excellent pioneer of the Church in this quarter already named,—the laborious and successful missionary,—the Rev. Davenport Phelps. After what has already been said of him, it is necessary here to add only a regret that some more suitable notice has not been taken of this faithful servant of the Cross. He died at his residence in the village of Geneva, June 27, 1813, in the 58th year of his age. Though it appears that he had discontinued his labors here in 1811.

He was followed in attention to the wants of the Episcopalians of Auburn, by the Rev. Wm. A. Clark, now a Doctor in Divinity and Rector of All Saints' Church, in the city of New-York. Mr. Clark was stationed here for a short time; his last recorded official act being in December 1811,—after which, as the writer believes, he removed to Manlius, where success attended his labors for a number of years.

The Rev. D. McDonald, D. D., well known as the able and industrious Principal of the Fairfield Academy, and subsequently as Professor of Languages in Geneva College, was Minister of St. Peter's from December 1813, to February 1817.

This excellent man did much for the advancement of the congregation, especially in the instruction which he gave upon the various topics of Gospel truth, and upon none was he more happy and clear than those relating to the organization, ministry and worship of the Church. As a theologian and scholar he stood high in the estimation of those who knew him, and in his character he was beyond reproach. He scorned all compromise with error, and every thing that looked like a time-serving policy.

His death, which occurred at Geneva, in March 1830, was occasioned by a scrofulous complaint, under which he suffered for a length of time. By the direction of his will he was interred in the yard of St. Peter's Church, and is believed to be the first clergyman to whom Auburn has given a grave. When the church was consumed by fire in 1832, the tombstone of this worthy divine was broken by the falling timbers; the restoration of which has been taken in hand by the Alumni of Geneva College and other students, who cherish for the Doctor, their worthy teacher and friend, a strong and affectionate regard.

Dr. McDonald's successor in the ministry here was the Rev. Wm. H. Northrup, whose feeble health, unequal to the duties of his office, compelled him to leave a congregation which he served but for a short time with the fidelity of a saint, the talent of a master, though then a youth, and the zeal of a martyr. In quest of a genial clime he found an early grave at the south. Though the writer never knew him, he has met in prosecuting his parochial duties, many evidences of the nobleness of character, the ripeness of mind, the richness of piety, the singleness of purpose of this young and lamented brother.

Mr. Northrup was followed by the Rev. Lucius Smith, now Rector of St. James' Church, Batavia. This gentleman occupied the place for nearly four years, including a portion of time when, in consequence of his agency for Geneva College, the parish was supplied with divine service by the Rev. Mr. Hickox. During that part of Mr. Smith's rectorship in which his attention was not called to the agency above mentioned, the congregation was in a prosperous state.

After a vacancy in the rectorship of considerable time from the removal of Mr. Smith, the Rev. Samuel Sitgreaves was the minister. His period of service, which commenced under a very desponding state of the congregation, was between two and three years. It was during the rectorship of this accomplished gentleman and excellent scholar, that the writer of this sketch came to the village to take charge of the Auburn Academy. Mr. Sitgreaves having been called to attend the sick bed of his talented father, the honorable and well known Judge Sitgreaves, of Easton, Pennsylvania, the writer was requested to supply his place for a number of months. The death of that venerable man, the sound and pious Christian, and the consequent necessity for his son's attention to the settlement of the family estate, led to his resignation of his rectorship in November 1826. Upon this, the author of the foregoing sermon was elected, and continued in the office to March 1833, when he resigned; though his attentions to the parish were continued as far as his health would allow, up to the date of the 1st September, 1833. Of the condition of the congregation on his retirement from it, a tolerably fair opinion can be had in the details before noticed.

Of the temporalities of the congregation during the seven years preceding the consecration of the church, it may not be amiss to take a brief notice.

The smallness of the congregation in 1826, as before stated, could hardly be expected to be followed by the results of the subsequent year. After the payment of some debts previously contracted, and for which the excess of pew rents beyond the stipend of the rector, provided a means of liquidation, the first measure of importance was the purchase of a parsonage house and garden, very pleasantly and appropriately located, adjoining the churchyard. The expense of this purchase, about 2300 dollars, was met in considerable part by voluntary subscription. In 1831, the church room not being equal to the wants of the congregation, an enlargement of the church was determined upon. The expense of this enlargement, together with other improvements, was nearly 1300 dollars.

The improved building had been occupied but a few weeks when the whole, including a fine organ and bell, was consumed by fire. In the history of village congregations, a more melancholy spectacle, or a more complete prostration of pious hopes, could not be presented;—a beautiful temple in ashes—the resources of the parish exceedingly depressed, and the hearts of the people in sadness, and their cheeks covered in tears!

The question of rebuilding, though soon settled in the affirmative, hung for months in doubt as to its execution, some regarding the attempt as idle and dangerous. At length the plan was fixed upon, and the corner-stone was laid August 10th, 1832, with the usual solemnities, and the consecration of the edifice by the Bishop of the Diocese took place August 8th, 1833. The building is of stone; in its exterior pure and handsome Gothic, 46 feet wide by 70 feet in length, beside a commodious vestry room in the rear. The Gothic of the interior is generally preserved with the exception of the columns sustaining the gallery and the ceiling, which are Grecian. The wood work of the inside is painted in imitation of oak, and though the incongruity of this imitation, as it relates to the columns, will attract the criticism of any beholder of architectural taste, he will not hesitate to say the whole is neat and beautiful. The whole expense of this building, including a beautiful and excellent organ, and a bell yet to be obtained, will not vary much from $10,000. By the aid of about $1000 obtained by the solicitations of the late Rector from various parishes, and $2500 granted by the munificent corporation of Trinity Church, in the city of New-York, the parish has been enabled to meet the whole expense, and to be now as to its fiscal concerns on a more safe and ample footing than it ever was, and it may be confidently asserted, than almost any congregation in this part of the State.

Though apprehensions were entertained by a few that there would be a very limited sale of pews in the new church, it is gratifying to state, that though destitute of regular services for some months, and though subject for the preceding year and a half to every inconvenience, still at the close of the recent sale it was found that more pews were needed. The excess of income beyond the valuation of the pews, proves that there has been promoted here an attachment to the evangelical principles of sound Churchmanship, another name for vital godliness, which promises not soon to be obliterated.

In glancing at the condition of this interesting congregation, the debt of gratitude to the building committee should not be overlooked. These gentlemen, Messrs. Obed Folger and Hiram Bostwick, deserve a credit which it is not in the power of this brief notice to give them, for patience and perseverance in a most perplexing duty. To say that they have discharged it well, all who know the nature, fidelity, and success of their exertions, will consider but feeble praise. They have a gratification better than any reward—Long may they enjoy it.

In the latter part of August, the Rev. William Lucas was elected Rector of the parish, and the writer has great pleasure in congratulating the flock of his recent and anxious care, upon the promises before them under the influence of the piety, zeal, talents, and soundness in the faith which it is confidently believed this gentleman will bring to their edification in the truth as it is in Jesus, their instruction in all things pertaining to the primitive order and unity of the Church of their choice. Long may they live to grow in grace under him—Long may he live to enjoy their affection and their liberal support.

J. C. Rudd,
Late Rector of St. Peter's Church.
Auburn, Sept. 1833.

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[*] The history of these transactions may be seen in a series of papers published in the Gospel Messenger, Vols. 2 and 3, under the title of "The Progress, or the Parish Organized;" though the series was not intended to present a literal account of any one congregation in particular, it will be found to embrace circumstances of a similar character in a large number.

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